OFFICE BOOK

FOR

DOMINICAN SISTERS

SISTERS OF SAINT DOMINIC
CONVENT OF SAINT CATHERINE
RACINE, WISCONSIN

Nihil Obstat

T. G. KINSELLA, O.P.
J. E. MARR, O.P., S.T.Lr., S.T.D.
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Introduction

THE Little Office is a particular form of devotion to our Blessed Lady Mary. It may be considered as a supplement or a substitute of the Divine Office. Its origin can be traced back to the tenth century, though the official text of the Dominican Breviary to which the Little Office was attached dates back only to the year 1256.

It has been said that a religious who is faithful to the duty of reciting the daily Office worthily, attentively and devoutly will also be faithful to his or her other duties. An unintelligent recital is truly wearisome and mentally stupefying. To say the Office properly, therefore, some serious study is necessary. The Little Office is the prayer of the Church, but if it is our duty to say the Office, it should be a personal prayer as well. When St. Alphonsus Liguori had finished his book on the psalms, he wrote of himself, "I find that I now recite the Office with more attention than formerly, when I used to read many passages without understanding their meaning."

The greater part of the Office consists of the psalms and other passages of Holy Scripture. A perfect knowledge of the meaning and interpretation of each single part is not necessary in order to pray the Office well, but we should have, at least, an accurate general knowledge of the psalms and their meaning, so that we may be able to pray the Office with serious thought and with profit to ourselves. If any part of the Office seems uninteresting, we may find it helpful to use that part as a subject for serious medita-

tion. For that purpose, this edition of the Little Office contains some short explanations. These are in no way all-inclusive. Since prayer is a holy conversation with God and the Saints, it should be the interpretation and manifestation of our personal pious desires and intentions. One verse of a psalm may often suffice to arouse these holy desires. Here as well as in all our spiritual life, the grace of God and our good will is most important. A good will implies the determination of trying to recite the Little Office with more fervor and to avoid reciting it out of routine.

The object of our prayer is first, the glory of God, whose incomprehensible perfections we exalt whenever we say: "Glory be to the Father and to the Son and to the Holy Ghost." Secondly, we seek the honor of Mary, the Queen of heaven and earth. Of this we should be mindful. We pray also for the prosperity of the whole Catholic Church. We pray for peace among all nations; we pray for the welfare of our own holy community; we pray for the welfare of all mankind, for the salvation of every human soul, and for every soul in Purgatory.

We glorify God at a time when He is offended in a thousand ways; when sinful men decry God's holiness and justice, His goodness and providence, and even deny His very existence. We honor Mary, the most holy Mother of God, at a time when millions of men dishonor or at least neglect to honor her. Let us, then, make the sacrifice of saying the Little Office "not with sadness or of necessity; for God loveth a cheerful giver" (II Cor. ix: 7).

FR. CYRIL WAHLE, O.P., S.T.LR., P.G.

Feast of St. Catherine
April 30, 1940

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The Little Office of the Blessed Virgin Mary

According to the Constitutions of the Dominican Sisters of the Third Order, the Little Office of the Blessed Virgin is said in Latin and in choir. If, however, through necessity any part of the Little Office must be said privately it may be said in English, and all indulgences attached to it may be gained. The rescripts on the indulgences to be gained are as follows:

To those who shall recite the whole Office of the Blessed Virgin, even to those who are bound to recite it, an indulgence of seven years once a day; a plenary indulgence, once a month, on any day, to those who shall recite it on every day of the month on the usual conditions; indulgence of 300 days, once a day, to those who shall recite only Matins and Lauds; an indulgence of 50 days for the reciting of each hour of said Office, as also for the reciting of the Vespers and Compline apart from the rest of the Office. Leo XIII, Nov. 17, 1887.

For the hymn *Ave Maris Stella*, an indulgence of 300 days, once a day. Leo XIII, Jan. 27, 1888.

For the *Magnificat*, an indulgence of 100 days, once a day; an indulgence of seven years once every Saturday in the year. Leo XIII, Sept. 20, 1879.

The following prayers may be substituted for the Little Office when, for any reason, the reading of the Office is impossible:

For Matins and Lauds: Apostles' Creed; 28 Our Fathers; 28 Hail Marys.

For Prime: Apostles' Creed; 7 Our Fathers; 7 Hail Marys.

For Tierce, Sext, and None, each: 7 Our Fathers; 7 Hail Marys.

For Vespers: 14 Our Fathers; 14 Hail Marys.

For Compline: Apostles' Creed; 7 Our Fathers; 7 Hail Marys.

THE LITTLE OFFICE OF THE BLESSED VIRGIN MARY

WITH

EXPLANATIONS AND MEDITATIONS

The Little Office of the Blessed Virgin Mary

Prayer Before the Office

APERI, Dómine, os meum ad benedicéndum nomen sanctum tuum: munda quoque cor meum ab ómnibus vanis, pervérsis et aliénis cogitatiónibus; intelléctum illúmina, afféctum inflámma, ut digne, atténte, ac devóte hoc Offícium recitáre váleam, et exaudíri mérear ante conspéctum divínæ Majestátis tuæ. Per Christum Dóminum nostrum. Amen.

Dómine, in unióne illíus divínæ intentiónis, qua ipse in terris laudes Deo persolvísti, has tibi Horas persólvo.

OPEN, O Lord, my mouth to bless Thy Holy Name: cleanse also my heart from all vain, perverse and distracting thoughts; enlighten my understanding, inflame my will, that I may worthily, attentively and devoutly recite this Office, and deserve to be heard in the presence of Thy Divine Majesty. Through Christ our Lord. Amen.

O Lord, in union with that divine intention, wherewith Thou didst offer praises on earth to God, I offer these Hours to Thee.

Explanation and Meditation

Prayer Before the Office

ACKNOWLEDGING my entire dependence on God, I ask: "What can I offer the Lord that is worthy of Him" (Mich. vi: 6). The Holy Ghost answers: "Praise the Lord according to His manifold greatness" (Ps. cl: 2). But who is worthy to do so, since St. Thomas calls the recitation of the Office the solemnity of the angels? Therefore, I humbly ask the Holy Ghost to raise my soul to heaven, to remove the obstacles caused by this world and to grant me the qualities of a pious prayer.

O God, uplift my soul to Thee; purify my mind and heart from all worldly impressions, sinful representations, unfitting affections and diversions; enlighten my understanding with divine truth; enkindle in my will the fire of divine love; penetrate my heart with deepest reverence; concentrate my affections on Thy holy presence that I may pray with due humility, attention and devotion as is necessary for every pious conversation with Thy omnipotent, holy majesty.

To be acceptable to God I must pray with confidence in the merits of Jesus Christ, our Lord, and in conformity and union with His intentions, for He said: "Without me you can do nothing" (John xv: 5). O God, make me worthy to obtain Thy mercy in virtue of the merits of Jesus Christ, Thy Divine Son. O Lord, while on earth Thou didst glorify the Heavenly Father; permit me now to join my prayer with Thy most holy intentions. Amen.

Ad Matutinum

AVE, María, grátia plena, Dóminus tecum.

R. Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.

V. Dómine, lábia mea apéries.

R. Et os meum annuntiábit laudem tuam.

V. Deus, in adjutórium meum inténde.

R. Dómine, ad adjuvándum me festína.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípio et nunc, et semper, et in sǽcula sæculórum. Amen. Allelúia.

A Septuagesima vero usque ad Pascha loco *Allelúia* dicitur *Laus tibi, Dómine, Rex ætérnæ glóriæ.*

At Matins

HAIL, Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

V. O Lord, Thou wilt open my lips.

R. And my mouth shall declare Thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen. Alleluia.

From Septuagesima until Easter instead of *Alleluia* is said *Praise be to Thee, O Lord, King of everlasting glory.*

Matins

MATINS, meaning Morning Prayer, is made up partly of reading and thus assumes somewhat the character of a meditation. At each Hour we begin the praises of our heavenly Queen with the Angelic Salutation. These words, coming first from heaven and now from our humble hearts, must be most pleasing to Mary because they remind her of her exalted dignity, her exceedingly great joy and her most noble mission. We should endeavor to recite them with a reverence similar to that of St. Gabriel and St. Elizabeth. In the Dominican rite, only the first part of the Ave Maria is recited because in the early days of the Order the second part had not yet been added to the Angelic Salutation.

Mindful of our unworthiness and helplessness to praise God and our Blessed Lady properly, we ask for divine assistance. Knowing that all heavenly blessings come to us through the great sacrifice on Calvary, we make the Sign of the Cross and express thereby our consecration to our crucified Lord. We confess our faith in the Most Holy Trinity and renew our good intention to do all for God's greater glory. We confirm our invocation and resolution with the Hebrew word *Amen* which means *So be it*. *Alleluia* which means *God be praised* indicates our spiritual joy and gratitude. During the season of penance we praise our Lord as the King of eternal glory.

Invitatorium: Regem Vírginis Fílium, * veníte, adorémus.

PSALMUS 94

VENITE, exsultémus Dómino, jubilémus Deo salutári nostro:| præoccupémus fáciem ejus in confessióne, | et in psalmis jubilémus ei.

R. Regem Vírginis Fílium, * veníte adorémus.

V. Quóniam Deus magnus Dóminus, et rex magnus super omnes deos: | quóniam non repéllet Dóminus plebem suam:| quia in manu ejus sunt omnes fines terræ, | et altitúdines móntium ipse cónspicit.

R. Veníte, adorémus.

V. Quóniam ipsíus est mare et ipse fecit

Invitatory: Our King, a Virgin's Son, O come, let us adore.

PSALM 94

COME, let us praise the Lord with joy, let us joyfully sing to God our Saviour, let us come before His presence with thanksgiving, and make a joyful noise to Him with psalms.

R. Our King, a Virgin's Son, O come, let us adore.

V. The Lord is a great God and a great King above all gods; for the Lord will not reject His people; for in His hands are all the ends of the earth, and the heights of the mountains are His.

R. O come, let us adore.

V. For the sea is His and He made

THE INVITATORY AND PSALM 94

BY THE invitatory prayer, which is partly taken from Psalm 94, we invite and encourage all the faithful together with ourselves to adore the King of kings, who has become the God-Man by assuming our human nature from the most holy Virgin Mary, whom we implicitly glorify as the Mother of Jesus Christ and our Mother. While reciting Psalm 94, we repeat after each verse that same invitatory prayer to incite our fervor and to add solemnity. All are invited to worship God. It is man's chief duty. Though it is sometimes necessary to be busy about many things, our worship of God comes first. Martha served the Lord; Mary listened to Him and so did better (Luke x: 42). We come now to honor God, who is all-holy, all-powerful, all-merciful and to thank Him who made us, redeemed us, sanctified us. Let us sing His praises with a joyful heart as did the angels in Bethlehem. Let us often renew our good intention to seek first the Lord and His kingdom.

The King, the Virgin's Son, let us adore. Behold God's infinite majesty. Christ is the King above all kings. It was Mary's greatest joy to adore Jesus in the manger where He appeared so little, although possessing all power. Let us join our Blessed Lady. Nothing can resist the majesty of Christ; nothing transcends His mercy. He came for all, He died for all, He will judge all, He will reward and punish according to each one's

illud, | et áridam fundavérunt manus ejus: |veníte adorémus *(hic genuflectitur)* et procidámus ante Deum:| plorémus coram Dómino, qui fecit nos, | quia ipse est Dóminus Deus noster, | nos autem pópulus ejus, et oves páscuæ ejus.

R. Regem Vírginis Fílium, * veníte adorémus.

V. Hódie, si vocem ejus audiéritis, | nolíte obduráre corda vestra, | sicut in exacerbatióne secúndum diem tentatiónis in desérto: | ubi tentavérunt me patres vestri, | probavérunt et vidérunt ópera mea.

R. Veníte, adorémus.

V. Quadragínta annis próximus fui generatióni huic, et dixi: | Semper hi errant

it, and His hands formed the dry land: O come, let us adore *(kneel for one verse)* and fall down before God: let us weep before the Lord that made us, for He is the Lord our God, and we are His people, and the sheep of His pasture.

R. Our King, a Virgin's Son, O come, let us adore.

V. Today, if ye shall hear His voice, harden not your hearts, as in the provocation, according to the day of temptation in the wilderness: where your fathers tempted Me and proved Me and saw my works.

R. O come, let us adore.

V. Forty years long was I offended with that generation, and I said: These men do

merits and demerits. Wherefore, let us offer Him our sacrifice of adoration with a humble and contrite heart. We are the chosen sheep of His fold; we are made by His hand, redeemed by His death, spiritually fed by His own flesh and blood. We are all His own. Even our bodies are His members (I Cor. vi: 15). Today then turn to God; join Mary in her divine praises.

When you hear His law, do not harden your heart. The Israelites, freed from the bondage of Egypt and wandering to the Promised Land, experienced at one time God's miracles, at another, His chastisements. They, nevertheless, ignored the ways of God, doubted His providence and continued to murmur against Him. But "I will hear what the Lord God will speak in me" (Ps. lxxxiv: 9). Happy the soul that hears the Lord speaking within her. Let us adore the Lord God, the heavenly King, the Blessed Virgin Mary's beloved Son Jesus Christ.

For forty years the children of Israel on their journey to Palestine offended God by their unbelief, indifference and disobedience. God justly punished them. They were not allowed to enter the Land of Promise. Come, we will adore the Lord and submit ourselves to His laws and ways. We will join Mary, the Blessed Mother of the King of kings, and with her we will promise again faithful submission to God. "Behold the handmaid of the Lord" (Luke i: 38). Be it done to me according to the word and will of the Father

corde; | ipse vero non cognovérunt vias meas, | quibus jurávi in ira mea, | si introíbunt in réquiem meam.

Regem Vírginis Fílium, * veníte adorémus.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípio, et nunc, et semper, | et in sǽcula sæculórum. Amen.

Veníte, adorémus.

Regem Vírginis Fílium.

Veníte, adorémus.

always err in heart; but My ways they have not known, so I swore in My wrath, that they shall not enter into My rest.

Our King, a Virgin's Son, O come, let us adore.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

O come, let us adore.

Our King, a Virgin's Son.

O come, let us adore.

HYMNUS

QUEM terra, pontus, æthera
Colunt, adórant, prǽdicant,

HYMN

WHOM earth, and sea and sky proclaim
The Ruler of their triple frame

and the Son and the Holy Ghost. May I remain mindful of God, my Creator and Lord, whom I adore; of God, my Savior, the Good Shepherd, to whom I will listen and whom I will follow; of God, my eternal Judge, to whom I promise obedience and fidelity.

HYMN

THIS hymn, composed by Venantius Fortunatus in the sixth century in honor of the mystery of the Incarnation, expresses in a more solemn and condensed form the principal thought and intention of our prayer.

We admire the greatness and humility of our divine Lord and the dignity of His holy Mother. The whole universe, the earth, the sea and the sky adore Him, proclaim His glory and serve Him, who has become the little Infant of the Blessed Virgin. The greatest has become the least, the first has become the last. By an exceptional grace of God the Virgin Mary is privileged to be the secret sanctuary of Him whom the moon and the sun and all creation obey. How happy is this Mother and how great is her dignity!

The great Architect of the universe, who measures the waters in the hollow of His hand and weighs the heavens in His palm, is enclosed within thee, O Blessed Mother. By the heavenly messenger thou art made supremely happy; by the Holy Ghost thou art made fruitful; the De-

Trinam regéntem máchinam,
Claustrum Maríæ bájulat.

Cui luna, sol et ómnia
Desérviunt per témpora,
Perfúsa cæli grátia,
Gestant puéllæ víscera.

Beáta Mater múnere,
Cujus supérnus Artifex
Mundum pugíllo cóntinens,
Ventris sub arca clausus est.

Beáta cæli núntio,
Fœcúnda Sancto Spíritu,
Desiderátus géntibus
Cujus per alvum fusus est.

He unto Whom their praises rise
Within the womb of Mary lies.

Her womb, the seat of every grace
Is now the Lord's abiding place,
That Lord to Whom the sun by day,
The moon by night, their service pay.

O happy Mother that thou art!
Close underneath thy beating heart,
Lies thy Creator-God, who plann'd
The world, He holds within His hand.

Blest by the herald angel's tongue,
O'er thee God's shadowing Spirit hung,
And fill'd thy womb whence issued forth
The long-desir'd of all the earth.

sired of the nations has been entrusted to thee. O Mary, Mother of all grace and mercy, we pray, protect us from our enemy and receive us at the hour of our death. Glorified forever be our Lord, the Son of the Blessed Virgin, and God, our Father, and the Holy Ghost, our Sanctifier. Amen.

St. Thomas reminds us (S. T. III. 1. 2) that for the restoration of human nature it was not absolutely necessary that God — whose means are without limit — should become incarnate, but that it was necessary only in order that this end might be attained better and more conveniently for our advancement. Quoting St. Augustine, St. Thomas enumerates five effects of the mystery of the Incarnation. First, faith is given a more sound basis in the fact that it is God Himself who speaks. Secondly, hope is greatly strengthened, "Nothing was so necessary for raising our hope as to show us how deeply God loved us." Thirdly, charity is more strongly enkindled, "What greater cause is there for the Lord's coming than to show God's love for us." Fourthly, we are assisted in well-doing by the fact that Christ set us an example, "God was made man that He who might be seen by man and whom man might follow might be shown to man." Fifthly, man can attain to the full participation of the Divinity which is the end of human life, "God was made man that man might be made Godlike."

María, mater grátiæ,
Mater misericórdiæ,

Tu nos ab hoste prótege,
Et hora mortis súscipe.

Glória tibi, Dómine,

Qui natus es de Vírgine.
Cum Patre et Sancto Spíritu,
In sempitérna sǽcula. Amen.

O Mary, Mother of all grace,
Mother of mercy to our race,
Protect us now from Satan's power,
And own us at life's closing hour.

All glory be to Thee, O Lord,
A Virgin's Son, by all ador'd:
And equal praise for ever greet
The Father and the Paraclete. Amen.

PSALMUS 8

DOMINE, Dóminus noster, * quam admirábile est nomen tuum in univérsa terra!

Quóniam eleváta est magnificéntia tua, * super cælos.

Ex ore infántium, et lacténtium perfecísti laudem propter inimícos tuos, * ut

PSALM 8

O LORD, our Lord: how admirable is Thy name in the whole earth!

For Thy magnificence is elevated: above the heavens.

Out of the mouths of babes and sucklings Thou hast perfected praise, because

PSALM 8

OUR Lord God, the Creator of the whole universe, calls forth our admiration even in the very early hours of the day. If before dawn we look up to the sky and see the brightness of innumerable stars, we are led to turn our thoughts to their Maker and in profound admiration adore His majesty. Darkness may still cover the manifold works of God here on earth; yet we cannot but realize that everywhere His power, wisdom and goodness have become manifest. How wonderful is the magnitude, the celerity, the regularity of the stars! The splendor of the work points to the greatness of its Maker. Thus the whole universe calls upon us, "Come let us praise the Lord." Even little children seeing such magnificence praise the Lord and raise their voices against all who deny God, for "Out of the mouths of infants and of sucklings Thou hast perfected praise," as Jesus said (Matt. xxi: 16). God has chosen the humble to put to shame those who are wise and mighty in their own eyes.

I will reflect on the vastness of the heavens and the surpassing excellence of the moon and the stars. The moon is a symbol of Mary as the stars are the symbol of the saints, and they all are the work of the Holy Ghost, who is called the Finger of God.

How insignificant is man compared with the immensity of the universe, and yet the Son of God has visited him and has Himself become a

déstruas inimícum et ultórum.

Quóniam vidébo cælos tuos, ópera digitórum tuórum: * lunam et stellas, quæ tu fundásti.

Quid est homo, quod memor es ejus? * aut fílius hóminis, quóniam vísitas eum?

Minuísti eum paulo minus ab Angelis, glória et honóre coronásti eum: * et constituísti eum super ópera mánuum tuárum.

Omnia subjecísti sub pédibus ejus, * oves et boves univérsas: ínsuper et pécora campi.

Vólucres cæli, et pisces maris, * qui per-

of Thine enemies: that Thou mayst destroy the enemy and the avenger.

For I will behold Thy heavens, the works of Thy fingers: the moon and the stars which Thou hast founded.

O what is man that Thou art mindful of him? or the son of man that Thou visitest him?

Thou hast made him a little less than the Angels; Thou hast crowned him with glory and honour: and hast set him over the works of Thy hands.

Thou hast subjected all things beneath his feet: all sheep and oxen, yea, the beasts also of the field.

The birds of the air and the fishes of

man. How much greater than all the material world is the dignity of man, whom God has created to the image and likeness of the Most High! Man is only a little less than the pure spirits; how wonderfully is he honored and crowned with glory in the God-Man Jesus Christ, to whom is given all power in heaven and on earth. Because man has a spiritual soul, dominion is given him over all animals, also over the fowls in the air and the fishes in the sea and every creeping creature that moves upon the earth (Gen. i: 26).

Indeed, the mindfulness of God for us surpasses all our understanding, all our expectations and all our merits. The more we reflect on the great works of God as so many manifestations of His own infinite excellency, the more shall we praise Him with this prayer of the psalmist. No saint ever said this prayer with such profound devotion as did Mary, who next to the humanity of Christ is the greatest masterpiece of the almighty Creator. May Mary allow us to unite our praises with hers.

Our prayer is more likely to be heard if we say the Office in a holy place, because there we conceive a greater devotion; first, on account of the consecration of that place; secondly, on account of the sacred mysteries and other signs of holiness contained therein; thirdly, on account of the concourse of many adorers, for our Lord promised to be in the midst of two or three gathered together in His Name (Matt. xviii: 20) (S. T. II. II. 84, 3. 2).

ámbulant sémitas maris.

Dómine, Dóminus noster, * quam admirábile est nomen tuum in univérsa terra!

Glória Patri.

the sea: that pass through the paths of the sea.

O Lord, our Lord: how admirable is Thy Name in all the earth!

Glory be.

PSALMUS 18

CAELI enárrant glóriam Dei, * et ópera mánuum ejus annúntiat firmaméntum.

Dies diéi erúctat verbum, * et nox nocti índicat sciéntiam.

Non sunt loquélæ, neque sermónes * quorum non audiántur voces eórum.

In omnem terram exívit sonus eórum: * et in fines orbis terræ verba eórum.

In sole pósuit tabernáculum suum: * et ipse tanquam spon-

PSALM 18

THE heavens show forth the glory of God: and the firmament declareth the work of His hands.

Day unto day uttereth speech: and night unto night showeth knowledge.

There are no speeches nor languages: where their voices are not heard.

Their sound hath gone forth into all the earth; and their words to the ends of the world.

His tabernacle He hath set in the sun: and he as a bride-

PSALM 18

THE visible and invisible world alike invite us to glorify God. The heavenly bodies — the sun, the moon and the stars — and the firmament, that immense space where God has placed them, manifest without a moment's interruption the glory of God; namely, His power and wisdom, His goodness and providence. As the day follows the night, and as day and night follow each other with incessant repetition, so they continue to glorify God. As God has created the universe and preserves it in existence, so for His own glory He has also created time, and He regulates its duration in continual succession of past, present and future. We pay highest honor to God by acknowledging these facts and confessing that He alone is the Creator and Preserver of all. The voices of the heavens, which are the expressions of these truths, are so loud and so clear that they can be understood by all peoples of all languages and of all customs. That hymn of heavenly praise goes forth to all the nations of the world from generation to generation of all mankind. In a similar manner is the teaching of Christ made manifest to all men through the Apostles and their successors, the Lord being with them till the end of time.

The sun surpasses every part of the universe that is beneficent to us, first by its splendor. Thus, like a tabernacle from which God manifests His goodness to man, it can be compared with the bride-chamber from which the bridegroom proceeds to a splendid oriental marriage feast. Secondly, as the sun in its course from

sus procédens de thálamo suo:

groom coming forth from his bride-chamber:

Exsultávit ut gigas ad curréndam viam, * a summo cælo egréssio ejus.

Hath rejoiced as a giant to run the way: His going forth is from the end of heaven.

Et occúrsus ejus usque ad summum ejus: * nec est qui se abscóndat a calóre ejus.

And his circuit even to the end thereof: and there is no one that can hide himself from his heat.

Lex Dómini immaculáta, convértens ánimas: * testimónium Dómini fidéle, sapiéntiam præstans párvulis.

The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

Justítiæ Dómini rectæ, lætificántes corda: * præcéptum Dómini lúcidum; illúminans óculos.

The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

Timor Dómini sanctus, pérmanens in sǽculum sǽculi: * judícia Dómini vera, justificáta in semetípsa.

The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves.

the East to its noonday height runs its way like a giant with ease and irresistible power, so Jesus Christ as a divine sun dispenses to all, with the majesty of almightiness, the spiritual light of His eternal truth and the warmth of His divine love. Thirdly, as the material sun descending in its course from the highest heavens to its setting in the West continues to benefit all the earth, so Christ, the divine sun, most efficaciously pours out His benevolence and grace unto all mankind.

The divine law of Christ surpasses in splendor, power and efficiency all this material beneficence. It is without stain and defect. It penetrates the innermost sanctuary of human conscience and demands absolute purity. Its first effect is the conversion of the interior man. Spiritual darkness and coldness disappear. Man turns to his Creator, the supreme Law-Giver. The law of God is a shining light and brings clarity to mind and heart. It gives testimony of the Lord; it is truthful, reliable, unchangeable, incorruptible. To those who accept it as little children, with readiness, willingness and with all their heart, the law of Christ, which is above all the law of true charity, gives wisdom enabling them to discern the substantial in this changeable world and to be concerned with the eternal. The divine law not only gives general principles for our moral life, but it also directs our individual activities according to different circumstances in human life. At first sight it seems to be a burden, but to the faithful observer of God's law, its fruit is joy of the soul because it effects conformity of the will with the

Desiderabília super aurum et lápidem pretiósum multum: * et dulcióra super mel et favum.

Etenim servus tuus custódit ea, * in custodiéndis illis retribútio multa.

Delícta quis intélligit? ab occúltis meis munda me: * et ab aliénis parce servo tuo.

Si mei non fúerint domináti, tunc immaculátus ero: * et emundábor a delícto máximo.

Et erunt ut compláceant elóquia oris mei: * et meditátio cordis mei in conspéctu tuo semper.

Dómine, adjútor meus, * et redémptor meus.

Glória Patri.

More to be desired than gold and many precious stones: and sweeter than honey and the honey-comb.

For Thy servant keepeth them: and in keeping them there is a great reward.

Who can understand sins? from my secret ones cleanse Thou me: and from the sins of others, spare Thy servant.

If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest sin.

And the words of my mouth shall be such as may please: and the meditation of my heart always in Thy sight.

O Lord, my helper: and my redeemer.

Glory be.

will of God and enlightens the mind to realize the secret of God's benevolence in all His ways.

Fidelity to the divine law can be called the fear of the Lord. That profound filial reverence for God's holy will is a gift of the Holy Ghost; accordingly, it is holy and makes holy and it lasts forever. Hence, also man needs never to change his principles. The decrees and final decisions of the Lord do not depend upon man or place or time; they are justified in themselves. Whatever may be the satisfaction that wealth and power and pleasure can afford, it is transient like a shadow and unreal like a dream when compared with the happiness of a faithful servant of God's law. To him experience proves that this fidelity causes happiness here and now and contains a great reward.

Yet even while trying my best, I may be guilty of some kind of disobedience to the law without knowing it. I may be guilty of some transgression which forever may remain hidden from my conscience. From these, O Lord, cleanse me. I may be guilty of other sins or faults committed out of human respect or in bad company. From these, O Lord, spare Thy servant. Free me from the servitude and the guilt of sin; then shall I be without spot and cleansed from the greatest evil. May all my words of praise please Thee, and may the affections of my heart always be in harmony with Thy presence. With Mary and through Mary, our Blessed Lady, Thou art, O Lord, my Redeemer from all iniquity and my helper in meriting and reaching heaven. Amen.

PSALMUS 23

DOMINI est terra, et plenitúdo ejus: * orbis terrárum, et univérsi qui hábitant in eo.

Quia ipse super mária fundávit eum: * et super flúmina præparávit eum.

Quis ascéndet in montem Dómini? * aut quis stabit in loco sancto ejus?

Innocens mánibus et mundo corde, qui non accépit in vano ánimam suam, * nec jurávit in dolo próximo suo.

Hic accípiet benedictiónem a Dómino: * et misericórdiam a Deo, salutári suo.

Hæc est generátio quæréntium eum, * quæréntium fáciem Dei Jacob.

PSALM 23

THE earth is the Lord's and the fulness thereof: the world and all they that dwell therein.

For He hath founded it upon the seas: and upon the rivers hath He prepared it.

Who shall go up to the mountain of the Lord: or who shall stand in His holy place?

The innocent in hands and the clean of heart: who hath not taken his soul in vain, nor sworn in guile unto his neighbour.

He shall receive a blessing from the Lord: and mercy from God his Saviour.

This is the generation of them that seek Him: of them that seek the face of the God of Jacob.

PSALM 23

THIS psalm was sung when during the reign of King David the Ark of the Covenant was brought into the Tabernacle on Mount Sion in Jerusalem. It reminds us of our Blessed Lady when she as the true Ark of the Covenant was presented in the temple by her parents at the age of three. It reminds us also of the presentation of the Child Jesus in the temple and of the glorious Ascension of our Lord into the heavenly Jerusalem. How great is the majesty of Him who enthroned upon the Ark of the Covenant makes the temple of Mount Sion His dwelling-place! The whole universe is His own and honors Him as its Maker. All creation in its every part is present to the Creator.

With Mary let us dedicate ourselves to God, using the things of this world as if we used them not, in order to glorify God in a worthy manner. That which seems to be most unstable has by the power of God become a firm basis. Witness the seas and the waves, upon which God founded the earth. Likewise, he who with Mary has renounced all the world can offer, has by this act laid a firm foundation for his striving after virtue and holiness in the midst of countless temptations and trials.

Deepest reverence for God's infinite holiness prompts us to ask: "Who shall be allowed to appear before Him, to stand in His sanctuary, and to present to Him his poor sacrifices?" Only he

Attóllite portas, príncipes, vestras, et elevámini, portæ æternáles: * et introíbit Rex glóriæ.

Quis est iste Rex glóriæ? * Dóminus fortis et potens, Dóminus potens in prǽlio.

Attóllite portas, príncipes, vestras, et elevámini, portæ æternáles: * et introíbit Rex glóriæ.

Quis est iste Rex glóriæ? * Dóminus virtútum ipse est Rex glóriæ.

Glória Patri.

Ant. Benedícta tu in muliéribus, et benedíctus fructus ventris tui.

V. Diffúsa est grátia in lábiis tuis.

R. Proptérea benedíxit te Deus in ætérnum.

Lift up your gates, O ye princes! and be ye lifted up, ye everlasting gates: and the King of glory shall enter in.

Who is this King of glory? The Lord who is strong and mighty, the Lord mighty in battle.

Lift up your gates, O ye princes! and be ye lifted up, ye everlasting gates: and the King of glory shall enter in.

Who is this King of glory? The Lord of hosts, He is the King of glory.

Glory be.

Ant. Blessed art thou amongst women, and blessed is the fruit of thy womb.

V. Grace is poured abroad on thy lips.

R. Therefore hath God blessed thee for ever.

is worthy to approach the Lord who by the grace of Christ is not guilty of wrongdoing and evil thoughts, who has not neglected his duties nor wasted his talents. Only he who has not been dishonest, unfaithful, uncharitable toward his neighbor. A soul so disposed shall receive divine blessing and spiritual life superabundantly from the merciful God and Saviour. Such a soul belongs to the family of the Saints, who seek first the kingdom of God and His justice.

In a glorious procession the great King takes possession of His throne. The choir members without the gates of the temple hail Him at His triumphant entrance. Joyfully and jubilantly they address the priests within the temple to salute and welcome the King of glory. And the priests within filled with admiration of the great and mighty Lord adore and praise Him, who is ever the victorious conqueror of all His enemies. The choir outside repeats with still greater solemnity its salutation of the Lord. To the exclamation: "Who is the King of glory?" the priest-choir within answers with the jubilation that reaches its climax: "He is the Lord of hosts; He is the King of glory; He is God Himself."

ANTIPHON AND LESSONS

USING the words of St. Gabriel and St. Elizabeth, we reverently praise the unique dignity and mission of Mary as the Mother of God, thus epitomizing the motive of our praying these psalms.

Pater noster *secreto.*

Pater noster, qui es in cælis: sanctificétur nomen tuum.

Advéniat regnum tuum.

Fiat volúntas tua, sicut in cælo et in terra.

Panem nostrum quotidiánum da nobis hódie.

Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris.

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

Jube, domne, benedícere.

Benedictio: Alma Virgo vírginum intercédat pro nobis ad Dóminum.

R. Amen.

Our Father *in secret.*

Our Father, who art in heaven: hallowed be Thy name.

Thy kingdom come.

Thy will be done on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

V. And lead us not into temptation.

R. But deliver us from evil.

We pray thee vouchsafe us a blessing.

Blessing: May the Virgin of virgins intercede for us to our Lord.

R. Amen.

LECTIO I

SANCTA María, Virgo vírginum, ma-

FIRST LESSON

HOLY Mary, Virgin of virgins, Mother

The Versicle (which signifies being said towards the altar) and the Response (which expresses the corresponding reply) combine the psalms with the lessons and state in a short form their contents; namely, the fact that God, much pleased with Mary because of her spiritual beauty, bestows upon her His eternal blessings.

The Lord's Prayer, which by a divine command has been given to all mankind under the inspiration of the Holy Ghost, is the creation and crown of all prayer and must be preferred to every other prayer.

We ask for a blessing, believing that our reading now added to the psalmody will be beneficial to us through Mary's intercession. The short prayers for Mary's assistance that constitute the blessing before each of the Lessons are an expression of our confidence in her who is the Mother of Jesus and our Mother.

Instead of the scriptural lectures in the Breviary, we have in the Little Office three short prayers to Mary. With profound reverence for her exceptional dignity and privilege, we humbly ask for her help that we, too, may merit eternal glory and reign with all the saints in the heavenly Kingdom. For our insufficiency we ask the

ter et fília Regis regum ómnium, tuum nobis impénde solátium: ut cæléstis regni per te mereámur habére prǽmium, et cum eléctis Dei regnáre in perpétuum. Tu autem, Dómine, miserére nostri.

R. Deo grátias.

R. Sancta et immaculáta virgínitas, quibus te láudibus éfferam néscio: * Quia quem cæli cápere non póterant, tuo grémio contulísti. *V.* Benedícta tu in muliéribus, et benedíctus fructus ventris tui. *R.* Quia quem cæli cápere non póterant, tuo grémio contulísti.

Jube, domne, benedícere.

and daughter of the King of kings! bestow upon us thy consolation, that through thee we may deserve to have the reward of the heavenly kingdom, and to reign with the elect of God unto all eternity. But Thou, O Lord, have mercy on us.

R. Thanks be to God.

R. O holy and immaculate Virginity, with what praises to extol thee I know not, for thou gavest Him from thy bosom, whom the heavens could not contain. *V.* Blessed art thou amongst women, and blessed is the fruit of thy womb. *R.* For thou gavest Him from thy bosom whom the heavens could not contain.

We pray thee vouchsafe us a blessing.

Lord's mercy. Appreciating God's gifts and mercy, we express our gratitude in the response, *Deo Gratias.*

Then praising Mary's most wonderful holy virginity, we realize our unworthiness. *Sancta et immaculata virginitas,* etc. was our St. Antonine's most favorite prayer. In the Versicle and Response, we extol Mary's divine motherhood by repeating the salutation of St. Gabriel and St. Elizabeth.

Next to her immaculate conception, Mary's perpetual virginity is the most beautiful jewel in her crown. Our Blessed Lady enjoyed the permanent possession of perfect chastity; she preserved the integrity of the body; by her free choice and firm resolution she abstained forever from all pleasures of the flesh, licit as well as illicit; she confirmed this purpose by a holy vow and consecrated herself entirely to God "that she might think of the things of the Lord and be holy in both body and spirit" (I Cor. vii: 34). Being thus prepared and directed by divine grace Mary became the most holy Spouse of the Holy Ghost in order to be a worthy mother of Jesus Christ, our Saviour. This includes for us three articles of faith — Mary was ever the purest Virgin before, during and after the birth of Jesus Christ.

Again we ask for a blessing.

We trust in Mary's great power because she is the Mother of God Himself.

Benedictio: Sancta Dei Génitrix sit nobis auxiliátrix.

R. Amen.

LECTIO II

SANCTA María, piárum piíssima, intercéde pro nobis sanctárum sanctíssima: per te, Virgo, nostra sumat precámina, qui, pro nobis ex te natus, regnat super æthera: ut sua caritáte nostra deleántur peccámina. Tu autem, Dómine, miserére nostri.

R. Deo grátias.

R. Beáta es, Virgo María, quæ Dóminum portásti Creatórem mundi: * Genuísti eum qui te fecit, et in ætérnum pérmanes Virgo. *V.* Ave, Ma-

Blessing: May the Mother of God be our helper.

R. Amen.

SECOND LESSON

O HOLY Mary, most compassionate of all the compassionate, and holiest of all the holy, make intercession for us. Through thee, O Virgin, may He receive our prayers who, born of thee, reigneth above the skies, that so of His loving kindness our sins may be cleansed away. But Thou, O Lord, have mercy on us.

R. Thanks be to God.

R. Blessed art thou, O Virgin Mary, who didst bear the Lord, the Creator of the world. Thou gavest birth unto Him that made thee, and still

In the Second Lesson we appeal to Mary's all-excelling mercy and holiness, trusting that her divine Son, the King of heaven, will accept our prayer through her and grant us forgiveness of our sins. The *Deo Gratias* expresses our thanks to our Lord for His mercy.

We address Mary as the holiest of all the holy because in accordance with her most exalted dignity of the Mother of our Saviour she was full of grace. We are obliged to believe that she was free both from original and personal sin. The first prerogative is called her Immaculate Conception, the second her Sinlessness. Theologians assure us that our Blessed Lady was throughout her entire life also actually exempt from every impulse of concupiscence. To her was given the grace of perfect perseverance and confirmation in grace. While her sanctity was certainly inferior to the sanctity of Christ, Mary, nevertheless, enjoyed such a high degree of sanctifying grace and consequently of the infused theological and moral virtues and of the gifts of the Holy Ghost that her sanctity on earth and now her glory in heaven transcends by far the combined sanctity and glory of all the angels and saints.

How praiseworthy is the holy virginity of Mary! She gave us her Son, the all-powerful Creator of all things, and she remains a virgin forever. And so, with St. Gabriel and the whole Church we salute Mary.

ría, grátia plena, Dóminus tecum. *R.* Genuísti eum qui te fecit, et in ætérnum pérmanes Virgo.

thou remainest a Virgin evermore. *V.* Hail, Mary, full of grace, the Lord is with thee. *R.* Thou gavest birth unto Him that made thee, and still thou remainest a Virgin evermore.

Jube, domne, benedícere.

Benedictio: Nos cum prole pia benedícat Virgo María.

R. Amen.

We pray thee vouchsafe us a blessing.

Blessing: May the Virgin Mother Mary, with her Holy Child, bless us.

R. Amen.

LECTIO III

SANCTA Dei Génitrix, quæ digne meruísti concípere quem totus orbis néquit comprehéndere, tuo pio intervéntu, culpas nostras áblue: ut, redémpti, perénnis sedem glóriæ per te valeámus scándere, ubi regnas cum eódem Fílio tuo sine témpore. Tu autem,

THIRD LESSON

O HOLY Mother of God, who didst worthily deserve to conceive Him whom the whole world cannot contain, cleanse away our sins by thy loving intercession; that we, who have been redeemed, may through thee be able to ascend to the seat of perpetual glory,

And how holy is Mary's dignity! To express her maternal relation to the Second Person of the Most Holy Trinity, theologians cannot find adequate human language. "Jesus Christ, the Son of God, is God and Man: God of the substance of the Father begotten before the worlds, and Man of the substance of His mother born into the world." As Jesus has a Divine Father and a human mother, Mary can claim one and the same Son with God the Father. Thus Mary is called the Daughter of the Heavenly Father. And because "Christ was conceived by the Holy Ghost" Mary is also the Spouse of the Holy Ghost.

The holy motherhood and virginity of Mary is beyond all praise. We repeat our prayer for her blessing: May the Virgin-Mother with her divine Child bless us.

In the Third Lesson we ask Mary that through her loving intercession we may be purified from sin. We trust in her because she worthily deserved to conceive Him whom the whole world cannot contain. St. Thomas Aquinas (S. T. III: 2, 11 ad 3) explains this prerogative of Mary: "The Blessed Virgin is said to have merited to bear the Lord of all, not that she merited His Incarnation, but that by the grace bestowed upon her she merited that grace of purity and holiness which fitted her to be the Mother of God." We ask Mary that we, having been redeemed, may through her be enabled to enter heaven, where she reigns with her Son forever. Again we give thanks to God.

Dómine, miserére nostri.

R. Deo grátias.

R. Felix namque es, sacra Virgo María, et omni laude digníssima: * Quia ex te ortus est Sol justítiæ, Christus Deus noster. *V.* Ora pro pópulo, intérveni pro clero, intercéde pro devóto fœmíneo sexu: séntiant omnes tuum juvámen, quicúmque célebrant tuam commemoratiónem. *R.* Quia ex te ortus est Sol justítiæ, Christus Deus noster. *V.* Glória Patri, et Fílio, et Spirítui Sancto. *R.* Christus Deus noster.

Diebus Dominicis et Festis in quibus omittitur canticum *Te Deum*

where, with Him, thy Son, thou reignest unto everlasting ages. But Thou, O Lord, have mercy on us.

R. Thanks be to God.

R. Yea, happy art thou, O holy Mother of God, and most worthy of all praise: for out of thee arose the Sun of Justice, Christ our God. *V.* Pray for the people, plead for the clergy, make intercession for the devout female sex: let all feel thy helping power who celebrate thy blessed memory. *R.* For out of thee arose the Sun of Justice, Christ our Lord. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost! *R.* Christ our Lord.

On those Sundays and Feasts, when the *Te Deum* (see below)

In the *Felix namque*, we proclaim Mary happy and worthy of all praise because she gave us the Sun of Justice.

We ask her for her prayer on behalf of all who venerate her in the various states of life.

And again we extol her because she gave us the Sun of Justice, Christ our God.

Jesus Christ is the Sun of Justice for various reasons, but especially because by His most holy passion He offered to the offended justice of God sufficient satisfaction and reconciled us with His Heavenly Father, thus becoming our justification. St. Paul says, "Being justified freely by His grace, through the redemption, that is in Christ Jesus, whom God has proposed to be a propitiation, through faith in His blood, to the showing of His justice for the remission of former sins" (Rom. iii: 24). And St. Thomas declares (S. T. III. 1, 2. 2) that a condign satisfaction which would be adequate to make good for the fault committed could not be made by man, because a single human person could not make up adequately for the harm done to the whole of human nature and also because a sin committed against God has a kind of infinity derived from the infinity of the Divine Majesty. The greater the person offended, the more grievous the offense. Hence, for condign satisfaction it was necessary that the act of the one satisfying should have an infinite efficiency, as being of God and man.

(vide infra) repetitur.

R. Felix namque es, sacra Virgo María, et omni laude dignís-sima: quia ex te or-tus est Sol justítiæ, Christus Deus noster.

Te Deum omittitur quando in Officio divi-no non dicitur.[1]

CANTICUM

TE DEUM laudámus: * te Dóminum con-fitémur.

Te ætérnum Pa-trem * omnis terra venerátur.

Tibi omnes Angeli, * tibi Cæli, et univér-sæ Potestátes:

Tibi Chérubim et Séraphim * incessá-bili voce proclámant:

is omitted, the follow-ing is added:

R. Yea, happy art thou, O holy Mother of God, and most worthy of all praise: for out of thee arose the Sun of Justice, Christ our God.

The Canticle *Te De-um* is omitted when-ever it is not said in the divine Office.[1]

CANTICLE

WE PRAISE Thee, O God: we acknowl-edge Thee to be the Lord.

All the earth doth worship Thee: the Father everlasting.

To Thee all Angels cry aloud: the heav-ens and all the Pow-ers therein.

To Thee Cherubim and Seraphim: con-tinually do cry.

[1] The "Te Deum" is not said on the Sundays of Advent and the Sundays from Septuagesima until Easter, Christmas Eve (Dec. 24th), Holy Innocents' day (Dec. 28th), Simple Feasts from Septuagesima to Easter, and, outside Septuagesi-ma, on Feasts less than Simple, Ash Wednesday, all Holy Week, the Vigil of Pentecost, All Souls' day (Nov. 2nd).

THE "TE DEUM"

GOD is infinitely perfect; His majesty is sublime beyond all our comprehension. The main purpose of His every action can be only His own honor and glory. "The Lord has made all things for Himself" (Prov. xvi: 4). All creatures honor God their Creator because they are some realization of God's thoughts and decrees and because they are directed by God's providence and observe their God-Given laws. We, too, being the handiwork of God are bound to contribute to His glory according to His plan and our peculiar nature and ability. "As the word 'glory' properly denotes that somebody's good is known and approved by many" (S. T. II. II. 132, 1, c), it is meet and just that we, as intelligent creatures, acknowledge God's excellency and universal dominion, and as associates of the angels in our own name and in the name of all inanimate creation intelligently praise God the Creator, the supreme Law-Giver and the greatest Benefactor of the whole universe. "Give praise to our God, all ye His servants, and you that fear Him, little and great" (Apoc. xiv). With regard to His essence God is incomprehensible and ineffable, and, therefore, "above all praise" (Ecclus. xliii: 33). In this respect we owe Him reverence and the honor of latria. But if we speak of God as to His effects, which are ordained for our good,

Sanctus,
Sanctus,
Sanctus * Dóminus Deus Sábaoth.

Pleni sunt cæli et terra * majestátis glóriæ tuæ.

Te gloriósus * Apostolórum chorus,

Te Prophetárum * laudábilis númerus,

Te Mártyrum candidátus * laudat exércitus.

Te per orbem terrárum * sancta confitétur Ecclésia,

Patrem * imménsæ Majestátis;

Venerándum tuum verum * et únicum Fílium;

Sanctum quoque * Paráclitum Spíritum.

Tu Rex glóriæ, * Christe.

Tu Patris * sempitérnus es Fílius.

Tu, ad liberándum susceptúrus hóminem,

Holy,
Holy,
Holy: Lord God of Sabaoth.

Heaven and earth are full: of the majesty of Thy glory.

The glorious choir of the Apostles,

The admirable company of the Prophets,

The white-robed army of Martyrs: praises Thee.

The Holy Church throughout all the world: doth acknowledge Thee.

The Father: of infinite Majesty.

Thine adorable, true: and only Son.

Also the Holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son: of the Father.

When Thou tookest upon Thee to deliver

we owe Him praise" (S. T. II. II. 91, 1, c). We should praise God also with our lips, "My mouth shall praise Thee with joyful lips" (Ps. xlii: 6). Now as St. Thomas Aquinas says, "We speak God's praises when we fervently call to mind the wonders of His works. Yet the outward praise of the lips avails to arouse the inward fervor of those who praise, and to incite others to praise God" (S. T. II. II. 91, 1 ad 2).

The canticle *Te Deum* has become the special hymn of praise and thanksgiving in the Church. Its origin dates back to the fifth century, but its author is unknown. In faith, hope and charity, with profound humility and enthusiastic admiration we lift up our mind and heart to the Most High and adore Him as the one God, our Lord. The whole universe worships Him as the everlasting Father whom St. Paul calls, "the Father of mercies and the God of all comfort" (II Cor. i: 3). All the angelic choirs in heaven above, all the Cherubim and Seraphim praise God continually, adoring His infinite holiness as was revealed to the prophet Isaias (vi: 3), "Holy, Holy, Holy, the Lord God of hosts, all the earth is full of His glory." The Holy, Holy, Holy refers to the Three Divine Persons of the Blessed Trinity. In God all His perfections are identical with His essence, but it is especially His incomprehensible sanctity that calls for particular glorification

* non horruísti Vírginis úterum.

man: Thou didst not abhor the Virgin's womb.

Tu, devícto mortis acúleo, * aperuísti credéntibus regna cælórum.

When Thou hadst overcome the sting of death: Thou didst open the kingdom of heaven to all believers.

Tu ad déxteram Dei sedes * in glória Patris.

Thou sittest at the right hand of God: in the glory of the Father.

Judex créderis * esse ventúrus.

We believe that Thou shalt come: to be our Judge.

Hic genufléctitur.

Kneel for the following verse.

Te ergo quǽsumus, tuis fámulis súbveni, * quos pretióso sánguine redemísti.

We pray Thee, therefore, help Thy servants: whom Thou hast redeemed with Thy precious blood.

Aetérna fac cum sanctis tuis * in glória numerári.

Make them to be numbered with Thy saints: in glory everlasting.

Salvum fac pópulum tuum, Dómine, * et bénedic hæreditáti tuæ.

O Lord, save Thy people: and bless Thine inheritance.

from mankind. Our Lord Himself has taught us that our first petition is to be: "Hallowed be Thy name" (Matt. vi: 9), and St. Paul says, "This is the will of God, your sanctification" (I Thess. iv: 3). By God's sanctity we may understand His infinite dignity and absolute majesty, His immaculate purity and absolute immunity from sin, or His essential love of His own goodness or the absolute conformity of His will with His own substance. Since God has said: "You shall be holy for I am holy" (I Peter i: 16), our sanctity, which consists in the possession of sanctifying grace and the practice of divine charity, is the most excellent means of glorifying God. Because by the grace of God the saints in heaven are forever confirmed in their state of sanctity, we confess that God is eminently praised by the holy apostles, prophets and martyrs.

In order that we may honor God according to His dignity and that our adoration may be perfect and acceptable to God, we unite our praises with those of Jesus Christ, who as our Mediator presents all our worship to the heavenly Father. Wherefore, we the Church militant on earth glorify the Blessed Trinity, especially the God-Man, the Head of the Mystical Body of Christ. We glorify Christ as the King of glory, the eternal Son of the Father, the Son of the holy Virgin Mary, the victorious Conqueror of sin and death,

Et rege eos, * et extólle illos usque in ætérnum.

And govern them: and lift them up for ever.

Per síngulos dies * benedícimus te;

Day by day: we magnify Thee.

Et laudámus nomen tuum in sǽculum, * et in sǽculum sǽculi.

And we praise Thy Name for ever: yea, for ever and ever.

Dignáre, Dómine, die isto * sine peccáto nos custodíre.

Vouchsafe, O Lord, this day: to keep us without sin.

Miserére nostri, Dómine, * miserére nostri.

O Lord, have mercy upon us: have mercy upon us.

Fiat misericórdia tua, Dómine, super nos, * quemádmodum sperávimus in te.

O Lord, let Thy mercy be upon us: as we have hoped in Thee.

In te, Dómine, sperávi: * non confúndar in ætérnum.

O Lord, in Thee have I hoped: let me not be confounded for ever.

V. Ora pro nobis, sancta Dei Génitrix.

R. Ut digni efficiámur promissiónibus Christi.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Si Laudes immediate non sequuntur, dicatur *V. Dómine, exáudi,* cum Oratione *Concéde,* p. 80.

If Lauds are not to follow immediately, say: *V. O Lord, hear our prayer,* and the prayer, *Grant,* as p. 80.

the powerful King of Heaven, the future Judge of all mankind. Trusting in Christ's mercy who has redeemed us in His own Precious Blood (Apoc. v: 9), we humbly ask on bended knees for salvation, direction and sanctification. In concluding the hymn of praise, we ask three times for mercy and express our unfailing confidence in Him whom we acknowledge as our Lord God.

The words of St. Thomas on the varying degrees of gratitude and ingratitude deserve our consideration. He comments thus (S. T. II. II. 107. 2): "The first degree of gratitude is to recognize the favor received; the second, to express one's appreciation and thanks; and the third, to repay the favor at a suitable place and time according to one's means. Likewise, the first degree of ingratitude is to fail to repay a favor; the second, to delay to acknowledge a favor; while the third and supreme degree is to fail to recognize the reception of a favor whether through forgetfulness or any other cause. It belongs also to the first degree of ingratitude to return evil for good; to the second, to find fault with a favor received; and to the third, to esteem kindness as though it were unkindness.

We conclude Matins and begin Lauds by beseeching Mary, the Mother of God, to intercede for us "that we may be made worthy of the promises of Christ."

Ad Laudes

V. Deus, in adjutórium meum inténde.

R. Dómine, ad adjuvándum me festína.

Glória Patri.

Sicut erat. Allelúia.

A Septuagesima vero usque ad Pascha loco *Allelúia* dicitur *Laus tibi, Dómine, Rex ætérnæ glóriæ.*

PSALMUS 92

DOMINUS regnávit, decórem indútus est: * indútus est Dóminus fortitúdinem, et præcínxit se.

Etenim firmávit orbem terræ, * qui non commovébitur.

Paráta sedes tua ex tunc: * a sǽculo tu es.

Elevavérunt flúmina, Dómine: * elevavérunt flúmina vocem suam.

At Lauds

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be.

As it was. Alleluia.

From Septuagesima until Easter instead of *Alleluia* is said *Praise be to Thee, O Lord, King of everlasting glory.*

PSALM 92

THE Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself.

For He hath established the world: which shall not be moved.

Thy throne is prepared from of old: Thou art from everlasting.

The floods have lifted up, O Lord: the floods have lifted up their voice.

Lauds

LAUDS — meaning praises — were originally prayed immediately after Matins or at dawn. As the Matins point to the Old Law with its obscure figures, so the Lauds point to the New Law with its divine light diffused by the Holy Ghost. The Lauds symbolize a three-fold resurrection: the resurrection of the Sun of justice, the resurrection of mankind to the life of grace, and the resurrection of all creation into the harmony of the order of redemption.

PSALM 92

WHO can describe the majesty of God? He is King; He owns and rules all. His power and providence are the secure foundation of the universe. His throne is firm and everlasting. The floods of the rivers, the waves of the sea, the surges of the ocean may rise up in wild tumult, but mightier than all is the Lord on high. Wonderfully does the Lord prove His care for His people. He deserves unbounded confidence, and holy reverence is due to His temple.

Who can describe the majesty of Christ? His sacrifice on the cross won for Him all power in heaven and on earth. Even as then He conquered death, He now rules alike over the forces

Elevavérunt flúmina fluctus suos, * a vócibus aquárum multárum.

The floods have lifted up their waves: with the voice of many waters.

Mirábiles elatiónes maris: * mirábilis in altis Dóminus.

Wonderful are the surges of the sea: wonderful is the Lord on high.

Testimónia tua credibília facta sunt nimis: * domum tuam decet sanctitúdo, Dómine, in longitúdinem diérum.

Thy testimonies are become exceedingly credible: holiness becometh Thy house, O Lord, unto length of days.

Glória Patri.

Glory be.

PSALMUS 99

PSALM 99

JUBILATE Deo, omnis terra: * servíte Dómino in lætítia.

SING joyfully to God, all the earth: serve ye the Lord with gladness.

Introíte in conspéctu ejus, * in exsultatióne.

O come ye into His presence: with exceeding great joy.

Scitóte quóniam Dóminus ipse est Deus: * ipse fecit nos, et non ipsi nos.

Know ye that the Lord He is God: He made us and not we ourselves.

Pópulus ejus, et oves páscuæ ejus: introíte portas ejus in

We are His people and the sheep of His pasture: Go ye into

of nature and over the mind and heart of man. In the plenitude of His power He established His throne upon Peter — the rock. Here in the Church militant He will reign till the end of time, and in the Church triumphant He will reign forever.

Only in humble submission to the authority of this Church can I prove my loyalty to my eternal King. How noble and reliable are the Church's testimonies of the truth and of the divine authority confided to her! Since holiness is the most excellent of her characteristics, I can become a worthy member only by striving to become holy.

Who can describe the majesty of Mary, whom the Holy Ghost fittingly adorned with beauty and strength to be the worthy Mother of Jesus Christ and His Church? The testimonies of her dignity and holy mission have become exceedingly credible, and her holiness excels forever among all the Saints. She is my hope and my joy.

PSALM 99

LET all men rejoice in the Lord and offer Him their service with gladness. Let all live in His presence and walk before Him with a cheerful heart, "For God loveth a cheerful giver" (II Cor. ix: 7). He has made us and we are His own. He will provide for us, as the Good Shepherd feeds His sheep. "O how good and sweet is

confessióne, * átria ejus in hymnis, confitémini illi.

Laudáte nomen ejus: quóniam suávis est Dóminus, in ætérnum misericórdia ejus, * et usque in generatiónem et generatiónem véritas ejus.

Glória Patri.

PSALMUS 62

DEUS, Deus meus, * ad te de luce vígilo.

Sitívit in te ánima mea, * quam multiplíciter tibi caro mea.

In terra desérta, et ínvia, et inaquósa: sic in sancto appárui tibi, * ut vidérem virtútem tuam, et glóriam tuam.

Quóniam mélior est misericórdia tua su-

His gates with praise and into His courts with hymns, and give glory to Him.

Praise ye His Name for the Lord is sweet, His mercy endureth for ever: and His truth to generation and generation.

Glory be.

PSALM 62

O GOD, my God: to Thee do I watch at break of day.

For Thee my soul hath thirsted: for Thee my flesh, O how many ways!

In a desert land and where there is no way and no water: so in the sanctuary have I come before Thee: that I might behold Thy power and Thy glory.

For Thy mercy is better than lives: my

Thy spirit, O Lord, in all things!" (Wisd. xii: 1). He wants an undivided heart. "No man can serve two masters" (Matt. vi: 24). Let us adore Him and thank Him in His temple, because His benevolence, mercy and faithfulness endure forever from generation to generation.

How joyfully did Mary praise the Lord when she entered the house of Zachary and was saluted by St. Elizabeth! Mary, the Handmaid of the Lord, served Him always unconditionally and unreservedly. Therefore, she enjoyed perfect peace and experienced the goodness of the Lord.

But first and foremost, Jesus Christ Himself is our example. He did always the things that pleased His heavenly Father, that the world might know that He loved the Father. How joyfully did Christ the God-Man praise Him when He ascended into heaven! How great must have been the peace and joy of the good thief when he had repented and our Lord promised him, "Today thou shalt be with me in paradise." How will we rejoice and praise God's mercy when we take possession of the throne which Christ has prepared for us in heaven!

PSALM 62

WHATEVER the world may offer is imperfect, and whatever is imperfect cannot fully satisfy the human soul, which is immortal. Our intellect craves infinite truth; our heart yearns

per vitas: * lábia mea laudábunt te.

Sic benedícam te in vita mea: * et in nómine tuo levábo manus meas.

Sicut ádipe et pinguédine repleátur ánima mea: * et lábiis exsultatiónis laudábit os meum.

Si memor fui tui super stratum meum, in matutínis meditábor in te: * quia fuísti adjútor meus.

Et in velaménto alárum tuárum exsultábo, adhǽsit ánima mea post te: * me suscépit déxtera tua.

Ipsi vero in vanum quæsiérunt ánimam meam, introíbunt in inferióra terræ: * tradéntur in manus gládii, partes vúlpium erunt.

lips shall praise Thee.

Thus will I bless Thee all my life long: and in Thy Name I will lift up my hands.

Let my soul be filled as with marrow and fatness: and my mouth shall praise Thee with joyful lips.

If I have remembered Thee upon my bed: in the morning shall I meditate upon Thee: for Thou hast been my helper.

And I will rejoice under the covert of Thy wings; my soul cleaveth unto Thee: Thy right hand hath received me.

But they have sought my soul in vain, they shall go into the lower parts of the earth: they shall be delivered into the hands of the sword, they shall be the portions of the foxes.

after infinite goodness; our imagination longs for infinite beauty; our whole being tends towards everlasting life. Only God is infinite. Hence in God only can we find everlasting happiness.

When King David was persecuted by his son Absalom and had found refuge in the desert, he prayed: "O God, my God, to Thee do I watch at the break of day; for Thee my soul has thirsted and in how many ways my flesh!" Thus does every pious soul turn to God. Without God our soul is like a desert land, pathless and waterless. From morning until evening throughout life we will glorify God. We will enter His sanctuary to adore Him and to contemplate His power and glory. His mercy is above all other good things, even better than life itself, and is worthy of all praise.

Our external attitude will express our interior desire and reverence. Moses prayed with outstretched arms. The priest during the sacrifice of Holy Mass prays with uplifted hands. To love and to praise God strengthens the soul as nourishing food supports the body. Even when we lie down to rest let us praise God as our greatest benefactor. As the young bird feels safe under the wings of its mother, so David found consolation in his confidence in God. With His right arm, the symbol of power, God will protect us against our enemies. He will punish

Rex vero lætábitur in Deo, laudabúntur omnes, qui jurant in eo: * quia obstrúctum est os loquéntium iníqua.

Glória Patri.

CANTICUM
TRIUM PUERORUM
Dan. iii, 57-58 et 56

BENEDICITE, ómnia ópera Dómini Dómino: * laudáte et superexaltáte eum in sǽcula.

Benedícite, Angeli Dómini, Dómino: * benedícite, cæli, Dómino.

Benedícite, aquæ omnes, quæ super cælos sunt, Dómino: * benedícite omnes virtútes Dómini, Dómino.

Benedícite, sol et luna, Dómino: * benedícite, stellæ cæli, Dómino.

But the king shall rejoice in God: all shall be praised that swear by Him: for the mouth of them that speak wicked things is stopped.

Glory be.

CANTICLE OF
THE THREE CHILDREN
Dan. iii, 57-88 and 56

ALL ye works of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye angels of the Lord, bless the Lord: O ye heavens, bless the Lord.

O all ye waters that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord: O ye stars of heaven, bless the Lord.

unjust persecutors with eternal destruction, and we shall rejoice in God with all the faithful.

We may pray this psalm in union with Jesus Christ, whose most holy and uninterrupted desire was to be with His heavenly Father, for whose glory He laboured and suffered incessantly until He gained the victory over the enemies of God. No doubt, Mary, our Blessed Lady, often prayed this psalm that portrays so perfectly the sentiments of her fervent soul.

CANTICLE-BENEDICITE

BY AN order of Nabuchodonosor, the King of Babylon, the three youths, Ananias, Azarias and Misael, were cast into a fiery furnace because they refused to adore his statue. Yet by a miracle of God's merciful providence, they passed unscathed among the flames. Then they glorified God singing this canticle as related by the prophet Daniel. The concluding verses in honor of the Blessed Trinity were added by the Church.

With enthusiastic zeal for God's glory the three young men call upon all creation to praise the Lord. To praise another is to recognize in him those excellencies and qualities which call for respect and esteem. To praise God is to acknowledge that He who is the Supreme Being and

Benedícite, omnis imber et ros, Dómino: * benedícite omnes spíritus Dei, Dómino.

O every shower and dew, bless ye the Lord: O all ye spirits of God, bless the Lord.

Benedícite, ignis et æstus, Dómino: * benedícite, frigus et æstus, Dómino.

O ye fire and heat, bless the Lord: O ye cold and heat, bless the Lord.

Benedícite, rores et pruína, Dómino: * benedícite, gelu et frigus, Dómino.

O ye dews and hoarfrosts, bless the Lord: O ye frost and cold, bless the Lord.

Benedícite, glácies et nives, Dómino: * benedícite, noctes et dies, Dómino.

O ye ice and snows, bless the Lord: O ye nights and days, bless the Lord.

Benedícite, lux et ténebræ, Dómino: * benedícite, fúlgura et nubes, Dómino.

O ye light and darkness, bless the Lord: O ye lightnings and clouds, bless the Lord.

Benedícat terra Dóminum: * laudet et superexáltet eum in sǽcula.

O let the earth bless the Lord: let it praise and exalt Him above all for ever.

Benedícite, montes et colles, Dómino: * benedícite, univérsa germinántia in terra, Dómino.

O ye mountains and hills, bless the Lord: O all ye things that spring up in the earth, bless the Lord.

Supreme Goodness is the source of all good. Every creature is in its own measure a realization of some thoughts of God and, hence, in its being and activities it is in some manner a revelation of God's perfections and thus serves as a means of glorifying God.

In Holy Scripture man is compared to a fading flower, and yet God made him only a little less than the angels. In man the material and the spiritual coalesce. It is man's supreme role — placed as he is in the midst of all creation, endowed with intellect and will — to worship God also in the name of the material world — that is, to lend his understanding and will, his heart and his voice to all inanimate creation, that in him and through him God may be perfectly glorified.

It is even more appropriate in these days to pray this beautiful canticle with religious fervor, since today as well as in the days of the three pious youths, so many people worship creatures instead of dedicating creatures to God, their Creator. Probably, we have often neglected to invite creation to praise the Lord when apparently we were crossed by others and made to suffer. How heroically did holy Job praise the Lord when he was deprived of all comfort and when all creation seemed to be against him! With a loud voice did the three young men call upon all creation to bless the Lord. We should

Benedícite, fontes, Dómino: * benedícite, mária et flúmina, Dómino.

Benedícite, cete et ómnia, quæ movéntur in aquis, Dómino: * benedícite, omnes vólucres cæli, Dómino.

Benedícite, omnes béstiæ et pécora, Dómino: * benedícite, fílii hóminum, Dómino.

Benedícat Israël Dóminum: * laudet et superexáltet eum in sǽcula.

Benedícite, sacerdótes Dómini, Dómino: * benedícite, servi Dómini, Dómino.

Benedícite, spíritus et ánimæ justórum, Dómino: * benedícite, sancti et húmiles corde, Dómino.

Benedícite, Ananía, Azaría, Mísael, Dómino: * laudáte et superexaltáte eum in sǽcula.

O ye fountains, bless the Lord: O ye seas and rivers, bless the Lord.

O ye whales and all that move in the waters, bless the Lord: O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord: O ye sons of men bless the Lord.

O let Israel bless the Lord: let them praise and exalt Him above all for ever.

O ye priests of the Lord, bless the Lord: O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord: O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt Him above all for ever.

be happy to recite this canticle in company with others, as it is natural for us to give outward expression to the interior affections of our mind.

The whole universe will serve us more effectively as a means of glorifying God, if we reflect with purpose on how "the heavens show forth the glory of God and the firmament declareth the work of His hands" (Ps. xviii: 2). Every creature tends to its own perfection, striving so to say, to bring the idea that God has implanted in it to perfect development. The world of stars above is continually working at its own perfection; so, too, the crystal in the dark shaft, the rose and lily in the garden, the proud oak on the forest's edge. None of them rest until they have made the utmost use of their possibilities of development. Surely, we human beings will not stop half-way. We, too, are a part of the great arc of light that God has spanned for His own glory. Seeing everything around us shine more brightly every day, we should have only one aim — daily, hourly to unfold in more beautiful colors. "He that is just, let him be justified still; and he that is holy, let him be sanctified still. Behold, I come quickly; and my reward is with me, to render to every man according to his works" (Apoc. xxii: 11).

Benedicámus Patrem et Fílium, cum Sancto Spíritu: * laudémus et superexaltémus eum in sǽcula.

Let us bless the Father and the Son with the Holy Ghost: let us praise and exalt Him above all for ever.

Benedíctus es, Dómine, in firmaménto cæli: * et laudábilis, et gloriósus, et superexaltátus in sǽcula.

Blessed art Thou, O Lord, in the firmament of heaven: and worthy of praise, and glorious, and magnified for ever.

Hic non dicitur *Glória Patri*, neque *Amen.*

Neither *Glory be*, nor *Amen* is said here.

PSALMUS 148

LAUDATE Dóminum, de cælis: * laudáte eum in excélsis.

Laudáte eum, omnes Angeli eius: * laudáte eum, omnes virtútes ejus.

Laudáte eum, sol et luna: * laudáte eum, omnes stellæ et lumen.

Laudáte eum, cæli cælórum: * et aquæ omnes, quæ super cæ-

PSALM 148

PRAISE ye the Lord from the heavens: praise ye Him in the high places.

Praise ye Him, all His angels: praise ye Him, all His hosts.

Praise ye Him, O sun and moon: praise Him all ye stars and light.

Praise Him, O ye heavens of heavens: and let all the waters

PSALM 148

PRAISE ye the Lord from the heavens, praise ye Him in the high places. As our Lord God is worthy to receive glory and honor (Apoc. iv: 11), the main purpose of the holy Office is to honor God, to confess and glorify His perfections. It is, therefore, foremost a prayer of adoration and thanksgiving. The Holy Ghost invites us (Ps. cl: 2) to praise the Lord according to the multitude of His greatness. God has manifested His greatness in the multitude of His creatures. Consequently, we invite all creation to glorify God. Every creature glorifies God in its own way, at least by its very nature and existence and by its obedience to the laws which the Creator has ordained for it. Thus we read in the Revelations of St. John (Apoc. v: 13), "And every creature which is in heaven and on the earth and under the earth and such as are in the sea and all that are in them, I heard all saying, 'To Him that sitteth on the throne, and to the Lamb, benediction and honor and glory and power forever and ever.'" St. Augustine says in his commentary on Psalm 148, "As often as creatures endowed with reason contemplate the stars, God is praised by these heavenly bodies; for when He is praised on account of them, it is as if they themselves paid Him homage. In calling upon the stars to join us in God's praise we, as reasonable beings, call upon all nature that beholds them; for in them as in a shining mirror,

los sunt, laudent nomen Dómini.

that are above the heavens, praise the name of the Lord.

Quia ipse dixit, et facta sunt: * ipse mandávit et creáta sunt.

For He spoke and they were made: He commanded and they were created.

Státuit ea in ætérnum, et in sǽculum sǽculi: * præcéptum pósuit, et non prætería̍bit.

He hath established them for ever, and for ages of ages: He hath made a decree and it shall not pass away.

Laudáte Dóminum de terra: * dracónes, et omnes abýssi.

O praise the Lord from the earth: ye dragons and all ye deeps.

Ignis, grando, nix, glácies, spíritus procellárum: * quæ fáciunt verbum ejus:

Fire, hail, snow, ice, stormy winds: which fulfil His word:

Montes, et omnes colles: * ligna fructífera, et omnes cedri.

Mountains and all hills: fruit-bearing trees and all cedars.

Béstiæ, et univérsa pécora: * serpéntes, et vólucres pennátæ.

Beasts and all cattle: serpents and feathered fowls:

Reges terræ, et omnes pópuli: * príncipes, et omnes júdices terræ.

Kings of the earth and all people: princes and all judges of the earth.

we see the splendor of the divine majesty." The praise of Him is above heaven and earth; and He has exalted the horn of His people. The horn is a symbol of power; thus the Lord is to be praised because He has given material and spiritual strength to His people. This is especially verified in the Promised Messiah, "Who is the first-born of every creature: For in Him were all things created in heaven and on earth....all things were created by Him and in Him" (Col. i: 16).

The prophet Isaias in a vision saw God sitting on a throne of majesty and before Him two choirs of Seraphim. Each angel had six wings. With two they covered their faces, with two their feet, and with the other two they flew, singing in alternate verses to each other, "Holy, Holy, Holy the Lord God of hosts. All the earth is full of His glory" (Is. vi: 1). How wonderfully blessed is the priest when in the Holy Mass before the Consecration he joins the heavenly choirs repeating the same praises! How glorious is the vocation, how precious are those moments when we are allowed to forget all earthly vanities and be occupied solely with God, the Highest, the Purest, the Best — to praise Him, to adore Him, to love Him!

"O the depths of the riches of the wisdom and of the knowledge of God. For of Him and by Him and in Him are all things; to Him be glory forever. Amen" (Rom. xi: 33). To praise God is not a waste of time. To thank and praise

Júvenes, et vírgines, senes cum junióribus laudent nomen Dómini: * quia exaltátum est nomen ejus solíus.

Confésssio ejus super cælum et terram: * et exaltávit cornu pópuli sui.

Hymnus ómnibus sanctis ejus: * fíliis Israël pópulo appropinquánti sibi.

Glória Patri.

Ant. Post partum Virgo | invioláta permansísti: Dei Génitrix, intercéde pro nobis.

Young men and maidens, let the old with the younger praise the name of the Lord: for His name alone is exalted.

His praise is above heaven and earth: and He hath exalted the horn of His people.

A hymn to all His saints: to the children of Israel, a people that draweth nigh unto Him.

Glory be.

Ant. After childbirth thou still didst remain a Virgin undefiled: O Mother of God, intercede for us.

CAPITULUM
Eccli. xxiv, 23

Ego quasi vitis fructificávi suavitátem odóris: et flores mei fructus honóris et honestátis.

R. Deo grátias.

LITTLE CHAPTER
Eccli. xxiv, 23

As the vine I gave forth a pleasant odour: and my flowers are the fruits of honour and riches.

R. Thanks be to God.

God is always our first and most excellent work, replete with blessings. All the world over, Holy Church sings daily, "It is truly meet and just, right and salutary that we should give praise to Thee always and in all places." Like the angels we must draw near to God in profound reverence. With two wings they covered their feet so as not to be hindered by anything. Before we approach God we must cleanse our souls from all unholy, worldly distractions, desires and wishes. With two wings the angels covered their faces. Are we aware of the fact that we stand before God, the Omnipotent, looking upon us? With two wings the angels flew about. Where are our acts of faith, hope and charity? Again, the angels stood still before the throne of God; so should we listen to God's holy inspirations and engrave them deeply upon our memory.

ANTIPHON AND CHAPTER

MARY, the Queen of all who "follow the Lamb whithersoever He goeth" (Apoc. xiv: 4), although remaining a spotless virgin, has the privilege and joy of being the Mother of the Son of God. We ask her to pray for us especially that we, too, may preserve purity of soul and body.

The vine pleases man on account of its fragrant odor and luscious fruit; Mary pleases God on account of her prerogatives of perpetual virginity and divine motherhood.

<table>
<tr><th>HYMNUS</th><th>HYMN</th></tr>
<tr><td>O GLORIOSA Dómina,
Excélsa supra sídera,
Qui te creávit, próvide
Lactásti sacro úbere.</td><td>O GLORIOUS Lady, Throned in light
Sublime above the starry height,
Thine arms thy great Creator pressed
A suckling at thy sacred breast.</td></tr>
<tr><td>Quod Eva tristis ábstulit,
Tu reddis almo gérmine:
Intrent ut astra flébiles,
Cæli fenéstra facta es.</td><td>Through the dear Blossom of thy womb.
Thou changest hapless Eva's doom.
Through thee to contrite souls is given
An opening to their home in heaven.</td></tr>
<tr><td>Tu Regis alti jánua
Et porta lucis fúlgida:
Vitam datam per Vírginem,
Gentes redémptæ pláudite.</td><td>Thou art the Great King's portal bright
With pearls and stones of living light.
Come then, ye ransomed nations, sing
The Life Divine 'twas hers to bring.</td></tr>
</table>

HYMN

IN THIS hymn which is a continuation of the hymn of the Matins we salute Mary on her throne of glory and call to mind her great privilege of being the Mother of her Creator. We praise her for she has restored to us the loss entailed through the sin of Eve; she has opened heaven for us and has given us the eternal King and the Author of divine life. We pray Mary the mother of grace and mercy to protect us against our enemy and to receive us at the hour of our death. May all redound to the glory of Mary's most holy Son and of the eternal Father and of the Holy Ghost. Amen.

When Jacob fled from Canaan in fear of his brother Esau's anger, he passed a night in an open field and "he saw in his sleep a ladder standing upon the earth and the top thereof touching heaven; the angels also of God ascending and descending by it and the Lord leaning upon the ladder. And when Jacob awaked he said, Indeed, the Lord is in this place. This is no other but the house of God and the gate of heaven" (Gen. xxviii).

With the Church we invoke Mary as the gate of heaven. Mary, thou art the great King's portal bright. Like Jacob the Church journeys through this world and Mary is the portal opening into the great Kingdom of the Lord. Like Jacob every Christian journeys as a stranger

María, Mater grátiæ,
Mater misericórdiæ,
Tu nos ab hoste prótege,
Et hora mortis súscipe.

Glória tibi, Dómine,
Qui natus es de Vírgine,
Cum Patre et Sancto Spíritu,
In sempitérna sæcula. Amen.

V. Elégit eam Deus, et præelégit eam.

R. Et habitáre eam facit in tabernáculo suo.

O Mary, Mother of all grace,
Mother of mercy to our race.
Protect us now from Satan's power.
And own us at life's closing hour.

All glory be to Thee, O Lord,
A Virgin's Son, by all ador'd:
And equal praise for ever greet
The Father and the Paraclete. Amen.

V. God hath chosen her, and hath forechosen her.

R. And He maketh her to dwell in His tabernacle.

CANTICUM ZACHARIÆ

Lucæ i, 68-79

BENEDICTUS Dóminus Deus Israël, * quia visitávit, et fecit redemptiónem plébis suæ:

CANTICLE OF ZACHARIAS

Luke i, 68-79

BLESSED be the Lord God of Israel: for He hath visited and wrought the redemption of His people.

through this short life, having the Kingdom of God in himself by grace and Mary as its holy portal. Like a fugitive each one of us must leave this earth when the end of life comes and then, too, Mary will be for us the portal to the great King's eternal heaven.

In the Versicle and Response, we sum up all the glories of Mary, declaring that God has chosen and exalted her among all women and has privileged her to dwell in His sanctuary.

CANTICLE OF ZACHARY

IN THE Benedictus, the Canticle of Zachary, the father of St. John the Baptist, we give thanks to God for the great benefit of redemption. God has visited us with His benevolence and has given us in Jesus Christ, the Son of David, an all-powerful Redeemer. He has been faithful to His word as He promised through His prophets. He has granted salvation from all our enemies and has manifested His mercy to mankind according to His testament and the oath He swore to Abraham. He has delivered us from the bondage of the evil one so that without fear we may serve Him in holiness and justice throughout life. We recall the excellent vocation given to St. John the Baptist to be the Precursor of our Lord, to prepare His ways and to instruct us unto the remission of sins. It is the work of God's mercy through His divine Son to remove

Et eréxit cornu salútis nobis: * in domo David púeri sui.	And hath raised up a horn of salvation to us: in the house of His servant David.
Sicut locútus est per os sanctórum, * qui a sǽculo sunt, prophetárum ejus.	As He spoke by the mouth of His holy prophets: who are from the beginning.
Salútem ex inimícis nostris, * et de manu ómnium qui odérunt nos.	Salvation from our enemies: and from the hand of all that hate us;
Ad faciéndam misericórdiam cum pátribus nostris: * et memorári testaménti sui sancti.	To perform mercy to our fathers: and to remember His holy testament.
Jusjurándum, quod júrávit ad Abraham, patrem nostrum, * datúrum se nobis.	The oath, which He swore to Abraham, our father: that He would grant unto us.
Ut sine timóre de manu inimicórum nostrórum liberáti, * serviámus illi.	That, being delivered from the hand of our enemies: we may serve Him without fear.
In sanctitáte, et justítia coram ipso, * ómnibus diébus nostris.	In holiness and justice before Him: all our days.
Et tu, puer, Prophéta Altíssimi vocá-	And thou, O child, shalt be called the

the darkness of sin and the shadow of death and to enable us to follow in His footsteps and find peace in God.

Thus we are reminded of our holy vocation to be, like St. John the Baptist, a light to the world that all may see our good works and praise the Father in heaven.

St. John the Baptist was a man of perfect self-denial. While still very young he left his home, his father and mother, not in order to see the world or to study at famous schools, but to go into the desert to live a life of holy solitude with God, a life of silence, prayer and penance. "His garment was of camel's hair and a leathern girdle about his loins and his meat was locusts and wild honey" (Matt. iii: 4). There in the desert he enjoyed no earthly possessions, no worldly pleasures or honors. Having been sanctified before he was born, he longed ardently for the holy company of Jesus, Mary and Joseph, who he knew lived close by. How he longed to work in the carpenter shop at Nazareth! Yet to be faithful to his holy vocation he denied himself entirely. Jesus called him "a burning and shining light" (John v: 35). His light was, as St. Thomas explains it, a participation of the divine light. He was illuminated by grace and the light of God's Word "to give testimony of the Light, that all men might believe through him" (John i: 8). That light which was burning in St. John was divine charity. As fire is most

beris: * præíbis enim ante fáciem Dómini paráre vias ejus.

Prophet of the Most High: for thou shalt go before the face of the Lord to prepare His ways.

Ad dandam sciéntiam salútis plebi ejus: in remissiónem peccatórum eórum.

To give knowledge of salvation to His people: unto the remission of their sins.

Per víscera misericórdiæ Dei nostri: * in quibus visitávit nos Oriens ex alto.

Through the bowels of the mercy of our God: in which the Orient from on high hath visited us.

Illumináre his, qui in ténebris, et in umbra mortis sedent: * ad dirigéndos pedes nostros in viam pacis.

To enlighten them that sit in darkness and in the shadow of death: to direct our feet into the way of peace.

Glória Patri.

Glory be.

Per totum Adventum:

Throughout Advent:

Ant. Spíritus sanctus | in te descéndet, María: | ne tímeas, habébis in útero Fílium Dei. Allelúia.

Ant. The Holy Ghost shall come down upon thee, O Mary: fear not, thou shalt bear within thy womb the Son of God. Alleluia.

active, so is charity. Nothing can resist its powers. As fire rapidly spreads and burns away the dross of earth, so also charity makes fervent and zealous. And as fire is led upwards, so charity unites with God, who is above all. The light which was shining in St. John was two-fold in its effect: interiorly, it enlightened his intellect by the knowledge of divine truth and caused him to shine with heaven's splendor; exteriorly, it shone in his teaching and in the example of his good works.

ANTIPHONS AND PRAYERS

THE Antiphons expressing a special perfection of Mary and the prayers expressing a special petition change according to the various seasons of the ecclesiastical year.

St. Gabriel announced the Incarnation to Mary with the words, *Spiritus Sanctus in te descendit, The Holy Ghost shall come upon thee.* He attributed the conception of Jesus Christ to the Holy Ghost, the Sanctifier, the Author of all grace, the Love of the Father and the Son. Mary conceived our Lord in sanctity; the Incarnation is the work of the incomprehensible love of God and an exceedingly great grace. In the words, "He shall be great and shall be called the Son of the Most High" (Luke i: 32), St. Gabriel declared to Mary the dignity of the Child she was to conceive.

V. Dómine, exáudi oratiónem meam.
R. Et clamor meus ad te véniat.

Orémus

DEUS, qui de beátæ Maríæ Vírginis útero, Verbum tuum, ángelo nuntiánte, carnem suscípere voluísti: præsta supplícibus tuis; ut, qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúndem Christum Dóminum nostrum.

R. Amen.

A Nativitate Domini usque ad Purificationem:

Ant. Génuit | puérpera Regem, cui nomen ætérnum, | et gáudia matris habens cum virginitátis ho-

V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

Let us pray

O GOD, who wast pleased that Thy Word should take flesh of the womb of the Blessed Virgin Mary, and didst make it known unto her by the message of an Angel: grant that we Thy suppliants, who truly believe her to be the Mother of God may, through her intercession, find help with Thee. Through the same Christ our Lord.

R. Amen.

From Christmas to the Purification:

Ant. A Woman in childbirth brought forth a King, whose Name is eternal; and, possessing a Mother's

The invocation *Lord, hear my prayer and let my cry come unto Thee* is the first verse of Psalm 101.

In the *Oremus* or prayer for Advent, we remind God of the fact that His will was accomplished in the Annunciation and Incarnation and we ask that we who believe Mary to be truly the Mother of God may find help through her intercession. Our Blessed Lady is most charitable. The Church applies to her the words, "He that shall find me shall find life and shall have salvation from the Lord" (Prov. viii: 35). St. Bonaventure says that Mary is so solicitous about the relief of the miserable that she appears to desire nothing with greater ardor than to comfort them. At the marriage of Cana in Galilee, when the wine failed, Mary did not wait to be asked but taking pity on the affliction of the spouses she asked her Son for help and induced Him to change water into wine by miraculous power. But, says St. Bonaventure, if Mary's compassion for the afflicted was so great while she was in this world, her pity for us is certainly much greater now that she is in heaven, where she has a better knowledge of our miseries and greater compassion for us.

We praise Mary because she bore the eternal King and was privileged with the joy of motherhood and the honor of permanent virginity.

nóre, | nec primam símilem visa est, nec habére sequéntem.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

Orémus

DEUS, qui salútis ætérnæ, beátæ Maríæ virginitáte fœcúnda, humáno géneri prǽmia præstitísti: tríbue, quǽsumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus auctórem vitæ suscípere, Christum Dóminum nostrum.

R. Amen.

A Festo Purificationis usque ad Pascha, et a Trinitate usque ad Adventum:

Ant. O gloriósa | Dei Génitrix, Virgo

joys with a Virgin's honour, her like hath not appeared before nor since.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

O GOD, who, through the fruitful Virginity of Blessed Mary, hast given to mankind the reward of eternal salvation: grant, we beseech Thee, that we may feel the intercession she makes for us, through whom we have been made worthy to receive the Author of life, Christ our Lord.

R. Amen.

From the Purification until Easter, and from Trinity Sunday until Advent:

Ant. O glorious Mother of God! O

Through Mary, the Virgin Mother, God has given to mankind the reward of eternal salvation. Realizing this, we who have been favored to receive Our Lord Jesus Christ, the Author of eternal life, beseech God to grant us the grace of enjoying Mary's intercession.

Along with the Little Office of the Blessed Virgin, we must never cease invoking our Blessed Lady with the Holy Rosary. About this devotion, Pope Benedict XV in his inspiring encyclical said: "The Rosary is the mystic crown which Christian people place every day on the queenly head of the Mother of God. It is certainly the most beautiful flower of human piety and the most fruitful source of heavenly graces. This prayer is perfect because of the praise it offers, because of the lessons it imparts, because of the graces it obtains and because of the triumphs it achieves."

Many beatified Dominicans showed a special preference for the beautiful prayer, *O Gloriosa Dei Genitrix*. It reminds us of Mary's unequalled dignity, prerogatives and glory. We are certain that her Divine Son, Jesus Christ, who obeyed her on earth, will grant her in heaven whatever she asks Him for our eternal salvation. Our Lord Himself commanded us to ask that we may receive. Let us, then, not cease to ask Mary for her intercession.

semper, María, | quæ Dóminum ómnium meruísti portáre, et Regem angelórum sola Virgo lactáre: | nostri, quǽsumus, pia memoráre, et pro nobis Christum deprecáre: | ut, tuis fulti patrocíniis, ad cæléstia regna mereámur perveníre.

Mary ever Virgin! who alone wast found worthy to bear the Lord of all, and, though a Virgin, to suckle the King of angels; be graciously mindful of us, we beseech thee, and pray to Christ for us, that we, being upholden by thy care, may deserve to attain to the heavenly kingdom.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Orémus

CONCEDE nos fámulos tuos, quǽsumus, Dómine Deus, perpétua mentis et córporis salúte gaudére, et, gloriósa beátæ Maríæ semper Vírginis intercessióne, a præsénti liberári tristítia, et ætérna pérfrui lætítia. Per

Let us pray

GRANT, we beseech Thee, O Lord God, that we Thy servants may enjoy continual health of mind and body; and that, through the glorious intercession of Blessed Mary, ever Virgin, we may be delivered from present sorrow

With the prayer *Concede nos*, which is repeated in Tierce and Vespers, we fervently ask our Lord to grant to His servants the joy of continual health of soul and body. St. Matthew (xiv: 14) tells us: "Jesus had compassion on the multitude and healed their sick." And again (Matt. ix: 35) "Jesus went about all the cities and towns . . . healing every disease and every infirmity." The Gospel frequently remarks: "And He healed them all." Wherefore, our Lord is pleased to accept the prayer of him who asks for health of soul and body. We ask also that through the intercession of the glorious Virgin Mary we may be delivered from the sorrows of this present life and hereafter enjoy eternal happiness. We do well to remember that Jesus Christ wrought His first miracle through Mary's intercession and that the whole history of the Dominican Order is a proof that Mary is the Virgin most merciful and most powerful with God.

When we ask God for temporal favors, it is well to consider that they are not our highest good and that we ought, therefore, to pray for them with resignation and on condition that they be useful to our souls. And when God does not grant them we may be certain that He denies them to us on account of the love He bears us and because He sees that they would be injurious to our eternal salvation. (St. Alphonsus)

Christum Dóminum nostrum.

R. Amen.

Toto Tempore Paschali:

Ant. Beáta | Dei Génitrix María, Virgo perpétua, | templum Dómini, sacrárium Spíritus Sancti, | tu sola sine exémplo placuísti Dómino nostro Jesu Christo: | ora pro pópulo, intérveni pro clero, | intercéde pro devóto fœmíneo sexu: | Allelúia, | allelúia.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

Orémus

Concéde nos, *ut supra,* p. 80.

Hic fit Commemoratio currentis Festi Ordinis.

and hereafter enjoy eternal happiness. Through Christ our Lord.

R. Amen.

From Easter to Trinity Sunday:

Ant. O Blessed Mary, Mother of God, perpetual Virgin, Temple of the Lord, Sanctuary of the Holy Ghost, thou only and without equal wast pleasing to our Lord Jesus Christ: pray for the people, plead for the clergy, make intercession for the devout female sex: Alleluia, alleluia.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

Grant, *as on* p. 80.

Here make Commemoration of the current Dominican feast.

In the Antiphon, *Beata Dei Genitrix Maria* first, we address Mary as the blessed Mother of God, as the temple of our Lord, as the sanctuary of the Holy Ghost, as the holy virgin who without an equal has pleased our Lord Jesus Christ. Secondly, we ask that she may pray for the people in general, for the clergy, and for the religious orders of women.

The great apostle of Vienna, St. Clement Mary Hofbauer, is well-known for his unswerving confidence in Mary's powerful protection. He was accustomed to say, "When I am summoned to a sick person who I know is unprepared or unwilling to hear of confession, I pray the Rosary on the way, and everything goes according to my wishes when I arrive at the patient's house. The Mother of God never denies me assistance when I invoke her with fifty or with a hundred fifty Hail Mary's. It is not her custom to fail."

On December 8, 1933, Pope Pius XI canonized Bl. Bernadette Soubirous, who at the age of thirty-nine died as Sister Mary Bernard of the Sisters of Charity in Nevers, France. In 1858, Mary Immaculate had appeared to Bernadette in Lourdes eighteen times. At the sixth apparition Mary's message to Bernadette was, "Pray the Rosary for the conversion of sinners." And strange to say, those eighteen visions lasted as long as Bernadette prayed the Rosary — certainly a sign that we should pray the *Ave Maria* over and over again.

Sequentes Memoriæ dicuntur per totum annum:

MEMORIA DE BEATO DOMINICO PATRE NOSTRO

Ant. Benedíctus | Redémptor ómnium, qui, salúti próvidens hóminum, | mundo dedit sanctum Domínicum.

V. Lex Dei ejus in corde ipsíus.

R. Et non supplantabúntur gressus ejus.

Orémus

Deus, qui Ecclésiam tuam beáti Domínici, Confessóris tui Patris nostri, illumináre dignátus es méritis et doctrínis: concéde, ut, ejus intercessióne, temporálibus non destituátur auxíliis, et spirituálibus semper profíciat increméntis. Per

The following Commemorations are said daily, throughout the whole year:

COMMEMORATION OF OUR HOLY FATHER ST. DOMINIC

Blessed be the Redeemer of all, who, in providing for the salvation of men, gave St. Dominic to the world.

V. The law of his God is in his heart.

R. And his steps shall not fail.

Let us pray

O God, who didst vouchsafe to enlighten Thy Church by the merits and teaching of our blessed Father, Dominic, Thy Confessor, grant, through his intercession, that it may never be wanting in temporal help and always increase in

COMMEMORATIONS

WE EXPRESS our filial gratitude to God for having given to the world the great apostle St. Dominic. The zeal and the holiness with which the apostles Peter and Paul fulfilled the will of God were renewed in St. Dominic, the founder of the apostolic Order of Preachers.

In St. Dominic, our Father, God has given to His Church a light that shines in the holiness of his priestly life, in the untiring work of his apostolic life, and in the unswerving sacrifices of his religious life. Accordingly, we humbly and confidently ask God that through St. Dominic's intercession our holy Church may always enjoy temporal help and spiritual progress.

For hundreds of years it has been a pious custom in the Dominican Order to honor St. Dominic by offering to God on fifteen consecutive Tuesdays preceding the Feast of St. Dominic, August 4, or at some other time of the year, a special devotion according to the fifteen mysteries of the Rosary, to which a plenary indulgence has been attached. Holy Scripture gives many incidents which prove that the prayer of the Saints is powerful with God. Abraham prayed for Sodom, Moses prayed for his people, Job interceded for his friends, and God listened to all these supplications. St. Paul prayed for two hundred seventy-six men who were in danger of shipwreck and "every soul got safe to land" (Acts xxvii: 34).

Christum Dóminum nostrum.

R. Amen.

spiritual growth. Through Christ our Lord.

R. Amen.

MEMORIA
DE S. CATHARINA SENENSI, VIRGINE ORDINIS NOSTRI [1]

COMMEMORATION OF ST. CATHERINE OF SIENA, VIRGIN [1]

Ant. Det Catharína | frui nos vero lúmine Christi, | et sóciet súperis virgo beáta choris.

Ant. May Catherine, the virgin blessed, give us the enjoyment of the true light of Christ and unite us to the heavenly choirs.

V. Anima mea exsultábit in Dómino.
R. Et delectábitur super salutári suo.

V. My soul shall exult in the Lord.
R. And shall be delighted with His salvation.

Orémus

DEUS, qui beátæ Catharínæ, virginitátis et patiéntiæ speciáli privilégio decorátæ, malignántium spiríituum certámine víncere, et in amóre tui nóminis incon-

Let us pray

O GOD, who didst enable blessed Catherine, by a special privilege of virginity and patience, to overcome the assaults of evil spirits, and to stand unshak-

[1] This commemoration is made daily except at Lauds of Feasts of First or Second Class. It is also omitted on April 30 and throughout the octave, in favor of the special commemoration prayers for the festival.

St. Catherine of Siena, a great contemplative and yet a most active Tertiary of the Dominican Order, excelled even among the Saints of her time in her prayers, labors and sufferings for the Church of Jesus Christ.

St. Catherine, the "seraphic virgin" is, perhaps, the most perfect type of the Dominican ideal. Her mind, her life, her writings are all steeped in the essential spirit of the Order. Large and free, full of enthusiasm, full of faith and good sense, chivalrous in every impulse and purpose, devoted with unswerving loyalty to the Holy See, and full of infused and divine science, St. Catherine presents an epitome of the Dominican character. Her life is a perfect example, showing how to unite the contemplative and the active state. St. Catherine soared to the very heights of divine contemplation amid the jarring vexation of ordinary domestic duties and public life.

The Versicle and Response express the same sentiments as the first verse of the Magnificat.

St. Catherine, the Patroness of the Third Order, is by an extraordinary grace of God a perfect example of holy virginity and true Christian patience. Ever victorious over the powers of darkness, she enjoyed intimate friendship with Christ. We pray that, imitating her example, we may overcome the wickedness of the world and the temptations of our spiritual enemies and may safely advance to the glory of Jesus Christ.

cússe permanére tribuísti: concéde quǽsumus, ut ejus imitatióne, calcáta mundi nequítia, et ómnium hóstium superátis insídiis, ad tuam secúre glóriam transeámus. Per Christum Dóminum nostrum.

R. Amen.

en in the love of Thy holy name, grant we beseech Thee, that, after her example, treading under foot the wickedness of the world and overcoming the wiles of all our enemies, we may safely pass onward to Thy glory. Through Christ our Lord.

R. Amen.

MEMORIA
DE SANCTIS ORDINIS

Ant. O quam | felix glória semper est Sanctórum, | quam præclára mérita sunt Prædicatórum, | quorum verbo et ópere mundus decorátur, | eorúmque múnere mens consolidátur.

V. Exsultábunt Sancti in glória.

R. Lætabúntur in cubílibus suis.

COMMEMORATION OF
THE SAINTS OF THE
ORDER

Ant. O what happiness and glory belong always to the saints, how distinguished the merits of the Preachers, by whose words and deeds the world is adorned, by whose offices the mind grows stronger.

V. The Saints shall be joyful in glory.

R. They shall sing for joy upon their beds.

We recall and admire the glory and excellent merits of the Dominican Saints, who by their words and deeds nobly enriched the world and incite our imitation.

The saints in heaven experience forever the truth of the words of St. Peter "you shall rejoice with joy unspeakable and glorified; receiving the end of your faith even the salvation of your souls" (I Peter i: 8).

Heaven is our final goal. It is the place where God manifests Himself in all His glory. Heaven is that state of life in which the Blessed, having attained their ultimate perfection in supernatural beatitude, enjoy by the light of glory the intuitive vision of the Most Holy Trinity with all its divine mysteries. Heaven is that state of eternal happiness where all the Angels and Saints in most intimate supernatural friendship possess everything in common. There faith is transformed into vision, hope into possession, and charity has become perfect. There the knowledge of the Saints extends even to purgatory and to this earth in as much as the honor of God, the salvation of souls and the happiness of the Saints is concerned. The various degrees of the happiness of the Blessed correspond to the higher or lower measure of grace with which they are endowed and to the intimacy of their union with God. "Each shall receive his own reward according to his own toil" (I Cor. iii: 8).

Orémus

CONCEDE, quǽsumus, omnípotens Deus, ut ad meliórem vitam Sanctórum tuórum Ordinis nostri exémpla nos próvocent, quátenus quorum memóriam ágimus, étiam actus imitémur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

GRANT, we beseech Thee, Almighty God, that the examples of the Saints of our Order may incite us to a better life, that we may imitate their actions whose blessed memory we celebrate. Through Christ our Lord.

R. Amen.

MEMORIA DE OMNIBUS SANCTIS

Ant. Sancti | Dei omnes, intercédere dignémini | pro nostra omniúmque salúte.

V. Oráte pro nobis, omnes Sancti Dei.

R. Ut digni efficiámur promissiónibus Christi.

COMMEMORATION OF ALL THE SAINTS

Ant. O all ye Saints of God, vouchsafe to intercede for the salvation of us and of all mankind.

V. Pray for us, O all ye Saints of God.

R. That we may be made worthy of the promises of Christ.

Orémus

TRIBUE, quǽsumus, Dómine, omnes Sanctos tuos júgiter pro nobis oráre, et

Let us pray

GRANT, we beseech Thee, O Lord, that all Thy Saints may continually pray for

Mindful of the will of God as expressed in the words: "He that is just let him be justified still and he that is holy let him be sanctified still," we pray that the examples of the Dominican Saints may urge us to strive after perfection and to imitate the deeds of those whose memory we celebrate.

Believing in the Communion of Saints, we now praise all the members of the Church triumphant in heaven and confidently ask for their intercession.

We ask all the saints to help us by their prayers that we may be made worthy of their glory and happiness.

Having implored the help of the great friends of our Lord, we ask God Himself to grant that all the Saints of heaven may without interruption pray for us and that He may mercifully hear their prayer.

eos cleménter exaudíre dignéris. Per Christum Dóminum nostrum.

R. Amen.

us, and vouchsafe of Thy clemency mercifully to hear them. Through Christ our Lord.

R. Amen.

MEMORIA PRO PACE

Ant. Da pacem, | Dómine, in diébus nostris, | quia non est álius, qui pugnet pro nobis, | nisi tu, Deus noster.

V. Fiat pax in virtúte tua.

R. Et abundántia in túrribus tuis.

Orémus

DEUS, a quo sancta desidéria, recta consília et justa sunt ópera, da servis tuis illam, quam mundus dare non potest, pacem: ut, et corda nostra mandátis tuis dédita et hóstium subláta formídine, témpora sint tua protec-

COMMEMORATION FOR PEACE

Ant. Grant peace, O Lord, in our days, for there is none other to fight for us but Thou, our God.

V. Peace be within thy strength.

R. And plenteousness in thy towers.

Let us pray

O GOD, from whom proceed holy desires, right counsels and just works, grant to Thy servants that peace which the world cannot give, that our hearts being intent upon Thy commandments, and the fear of our enemies taken

We should be at peace with God, with ourselves, and with our fellowmen. If in this threefold regard everything is well-ordered, firmly established, free from disturbance, peace is perfect. The peace of the world leads to the enjoyment of temporal and external things; it is fleeting and false because "men have evil desires in their hearts" (Psalms xxvii: 3). The peace of the saints leads to eternal joys and calms us exteriorly and interiorly. Christ wants to give us this His peace, not as the world gives (John xiv: 27).

The Versicle and Response are Verse 7 of Psalm 121.

Good dispositions, especially in our own selves, are necessary to enjoy the peace of Christ. Our mind must not be enslaved nor absorbed by any inordinate affection; our sensitive appetite must be at rest from disturbance of the passions, and our will must be entirely centered in God. We ask God to grant us such dispositions, that in our relation to Him we may be His faithful servants and in relation to the world we may enjoy His protection and be free from unreasonable fear, full of confidence in Christ who has overcome the world (John xvi: 33) and who

tióne tranquílla. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sǽcula sæculórum.

R. Amen.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Benedicámus Dómino.

R. Deo grátias.

V. Ave, María, grátia plena, Dóminus tecum.

R. Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.

Quando una Hora aliam immediate sequitur, unica tantum vice dicitur *Ave.*

away, the times through Thy protection may be peaceful. Through our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. Hail, Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

When one Hour immediately follows another the *Hail Mary* is said only once between them.

wants to give us the peace that is not of this world. In this life, as St. Thomas says (in John xiv) we can possess Christ's peace but imperfectly, because we are never wholly free from disturbances caused by our fellowmen nor from the snares of our enemies. But in the Kingdom of God we will enjoy perfect peace, for there our enemies cannot disturb or molest us. We conclude our prayer with the words: "Through our Lord Jesus Christ" because He is our eternal High Priest and the only Mediator between God and us. In Him the human and the divine nature are united in the Second Person of the Blessed Trinity, and through His sacrifice we are reconciled with God. He Himself said: "I am the way and the truth and the life. No man cometh to the Father but by me" (John xiv: 6) and St. Paul says: "All things are yours, and you are Christ's, and Christ is God's" (I Cor. iii: 22). Thus we pray in the name of Christ. We believe in Him as our mediator, our way to the Father; we trust in His mercy, merits and the intercession He makes for us in heaven (Hebr. ix: 24).

At the close of the Office, we exhort each other to continue to praise and thank God, if not by prayer at least by the service we render Him.

Ad Primam

V. Ave, María, grátia plena, Dóminus tecum.

R. Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.

V. Deus, in adjutórium meum inténde.

R. Dómine, ad adjuvándum me festína.

Glória Patri.

Sicut erat. Allelúia.

A Septuagesima vero usque ad Pascha loco *Allelúia* dicitur *Laus tibi, Dómine, Rex ætérnæ glóriæ.*

At Prime

V. Hail, Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be.

As it was. Alleluia.

From Septuagesima until Easter instead of *Alleluia* is said *Praise be to Thee, O Lord, King of everlasting glory.*

HYMNUS

MEMENTO, salútis auctor,
Quod nostri quondam córporis,
Ex illibáta Vírgine
Nascéndo, formam súmpseris.

HYMN

AUTHOR of grace, sweet Saviour mine,
Remember that Thy flesh divine,
From the unsullied Virgin came
Made like unto our mortal frame.

Prime

PRIME, meaning first, is the morning prayer of the Church. It reminds us that our Lord came into the temple early in the morning (John viii: 2). With this prayer we prepare for and dedicate to God a new day's work in His vineyard, asking that it may be meritorious for heaven.

HYMN

IN THE hymn recited at the beginning of the four Little Hours, we appeal to our Lord as the Author of grace, who in His mercy so humbled Himself as to assume a human body like ours and in so doing gave exceptional honor to Mary, the purest Virgin. Then we turn to Mary, the Mother of grace and mercy, imploring her to protect us from our enemy and to receive us at the hour of our death. May all glory be to our Lord, the Son of the Blessed Virgin, and to God the Father and to the Holy Ghost forever and ever.

Each of the Little Hours, Prime, Tierce, Sext and None contains three of the fifteen Gradual Psalms. These songs were chanted by the Jews as they went up to the temple in Jerusalem, the special dwelling-place of God. It is fitting that we, as Pilgrims to the heavenly Jerusalem, now chant these same Psalms.

María, mater grátiæ,
Mater misericórdiæ,
Tu nos ab hoste prótege,
Et hora mortis súscipe.

O Mary, Mother of all grace,
Mother of mercy to our race,
Protect us now from Satan's power.
And own us at life's closing hour.

Glória tibi, Dómine,
Qui natus es de Vírgine,
Cum Patre et Sancto Spíritu,
In sempitérna sǽcula. Amen.

All glory be to Thee, O Lord,
A Virgin's Son, by all ador'd:
And equal praise for ever greet
The Father and the Paraclete. Amen.

PSALMUS 119

AD DOMINUM cum tribulárer clamávi: * et exaudívit me.

Dómine, líbera ánimam meam a lábiis iníquis, * et a lingua dolósa.

Quid detur tibi, aut quid apponátur tibi * ad linguam dolósam?

Sagíttæ poténtis

PSALM 119

IN MY trouble, I cried to the Lord: and He heard me.

O Lord, deliver my soul from wicked lips: and from the deceitful tongue.

What shall be given thee, or what shall be added to thee: to a deceitful tongue?

The sharp arrows

PSALM 119

IN Psalm 119 we pray to God with Jesus and Mary for protection against our enemies. God has so often in the past delivered us from evil; He will also hear our prayer now. Our earthly pilgrimage to the heavenly country is a burden because some around us are indifferent to the divine truths of holy religion, and others misunderstand, falsify, contradict and persecute the faithful. This has been the experience of all God's servants. Jesus Christ Himself, who came to give testimony of the truth, was rejected and crucified. For Mary, too, it was extremely painful to know and to experience that her Divine Son was set for the fall of many in Israel and throughout the world until the end of time.

The enemies of the divine truth are lying lips, wicked lips, deceitful tongues. The oppositions and blasphemies against the Truth Incarnate caused the martyrs greater sufferings than death itself. No wonder that the saints in the midst of wicked and merciless enemies of the truth prayed as did St. Stephen, "Lord Jesus, receive my spirit" (Acts vii: 58). So great is the evil of a deceitful tongue, that no punishment can be too severe. The destruction of Jerusalem according to the prophecy of our Lord is a sufficient illustration.

acútæ, * cum carbónibus desolatóriis.

Heu mihi, quia incolátus meus prolongátus est: habitávi cum habitántibus Cedar: * multum íncola fuit ánima mea.

Cum his, qui odérunt pacem, eram pacíficus: * cum loquébar illis, impugnábant me gratis.

Glória Patri.

PSALMUS 120

LEVAVI óculus meos in montes, * unde véniet auxílium mihi.

Auxílium meum a Dómino, * qui fecit cælum et terram.

Non det in commotiónem pedem tuum: * neque dormítet qui custódit te.

Ecce non dormitábit neque dórmiet, * qui custódit Israël.

of the mighty: with coals that lay waste.

Woe is me that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: my soul hath been long a sojourner.

With them that hated peace, I was peaceable: when I spoke unto them, they for no cause did fight against me.

Glory be.

PSALM 120

I HAVE lifted up my eyes to the mountains: from whence help shall come to me.

My help is from the Lord: who made heaven and earth.

May He not suffer thy foot to be moved: neither let Him slumber that keepeth thee.

Behold He shall neither slumber nor sleep: that keepeth Israel.

Are we sincere when we pray with the psalmist: "Woe is me that my sojourn is prolonged"? And are we resolved to live peacefully with those who hate peace, so that the words of the psalmist "they fought against me without cause" (John xv: 25), may be fulfilled in our lives as they were in the life of our Lord? Let us pray this psalm in the spirit of Jesus Christ and of Mary, our Sorrowful Mother, in order to gain strength and courage to bear patiently unjust criticisms, uncharitable remarks, unfounded suspicions, rash judgments and hatred of divine truth.

PSALM 120

WHEN the Israelites on their yearly journey to Jerusalem came within sight of the Holy City, or when they ascended the second step up to the temple they encouraged one another with the pious confidence in God's mighty providence expressed in this psalm. It is thus the Holy Family may have prayed when they went up to Jerusalem with the Child Jesus. It is thus St. Dominic may have prayed when after his hard missionary work among the heretics he approached Rome to ask the Holy Father for the approbation of his apostolic order. It is thus the

Dóminus custódit te, Dóminus protéctio tua, * super manum déxteram tuam.

Per diem sol non uret te: * neque luna per noctem.

Dóminus custódit te ab omni malo: * custódiat ánimam tuam Dóminus.

Dóminus custódiat intróitum tuum, et éxitum tuum: * ex hoc nunc, et usque in sǽculum.

Glória Patri.

PSALMUS 121

LAETATUS sum in his quæ dicta sunt mihi: * In domum Dómini íbimus.

Stantes erant pedes nostri, * in átriis tuis Jerúsalem.

Jerúsalem, quæ ædificátur ut cívitas: * cujus participátio ejus in idípsum.

The Lord is thy keeper: the Lord is thy protection upon thy right hand.

The sun shall not burn thee by day: nor the moon by night.

The Lord keepeth thee from all evil: may the Lord keep thy soul.

May the Lord keep thy coming-in and thy going-out: from henceforth, now, and evermore.

Glory be.

PSALM 121

I REJOICED at the things that were said to me: We shall go into the house of the Lord.

Our feet were standing: in thy courts, O Jerusalem.

Jerusalem, which is built as a city: which is compact together.

priest prays when he enters the sanctuary and approaches the altar and the tabernacle to offer the holy sacrifice of the Mass: *Adjutorium nostrum in nomine Domini,* Our help is in the name of the Lord. It is thus that all who strive after perfection must continue to go onward and upward with firm confidence in God's helping grace and protecting power. God may not at once come to our aid, yet we know He never slumbers. Though our earthly pilgrimage be full of dangers, though hardships and temptations, sorrows and distresses trouble us day and night, we confidently turn to our Lord and Saviour, who has said: "I am the door. By me if any man enter in, he shall be saved; and he shall go in and go out and shall find pasture. I am come that they may have life and have it more abundantly" (John x: 9).

PSALM 121

THE pilgrims entering Jerusalem and arriving at the temple were filled with joy and praised the beauty and strength of the Holy City, the center of their religious and civic life and the capital city of their King. They prayed and exhorted all to pray for the peace and prosperity of the city they loved so ardently.

Illuc enim ascendérunt tribus, tribus Dómini: * testimónium Israël ad confiténdum nómini Dómini.

For thither went up the tribes, the tribes of the Lord: the testimony of Israel, to praise the Name of the Lord.

Quia illic sedérunt sedes in judício, * sedes super domum David.

For their seats have sat in judgment: seats upon the house of David.

Rogáte quæ ad pacem sunt Jerúsalem: * et abundántia diligéntibus te.

Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

Fiat pax in virtúte tua: * et abundántia in túrribus tuis.

Peace be within thy strength: and abundance within thy towers.

Propter fratres meos et próximos meos, * loquébar pacem de te:

For my brethren and my neighbours' sake: I spoke peace of thee.

Propter domum Dómini Dei nostri, * quæsívi bona tibi.

For the sake of the house of the Lord our God: I sought good things for thee.

Glória Patri.

Glory be.

Ant. Dignáre me | laudáre te, Virgo sacráta: | da mihi vir-

Ant. Vouchsafe that I may praise thee, O sacred Vir-

This psalm is well adapted for the use of the Christians who even today journey to Jerusalem or to Rome, the city of St. Peter and St. Paul, or to Lourdes or any other famous shrines. This psalm which so many saints have prayed at the hour of death is even more appropriate for us on our pilgrimage to the heavenly Jerusalem, and we may well say it daily. It is likewise fitting to pray this psalm in preparing to assist at Holy Mass. And whenever by prayer or meditation we wish to honor Mary, the mystical City of God, we may pray this psalm.

We should desire to reach our true home — heaven with its beatific vision — for three reasons. First, for the sake of true joy. "You shall see and your heart will rejoice because of a sweet and delightful light" (Isaias lxvi: 14). Secondly, on account of the multiplicity or plurality of that joy. "Then you shall see and abound and your heart shall wonder and be enlarged when the multitude of the sea shall be converted to you," (Isaias lx) because "we will see Him as He is and He will be all things to all men." For God will be to our intellect the fulness of light; to our will an abundance of peace; to our memory the continuation of eternity. Thirdly, because of the eternity of that joy. "His servants shall serve Him and they shall see His face and reign with Him for ever and ever" (St. Th. in I Cor. ix).

tútem contra hostes tuos.

gin: give me strength against thine enemies.

CAPITULUM
Eccli. xxiv, 14

AB INITIO, et ante sǽcula creáta sum, et usque ad futúrum sǽculum non désinam, et in habitatióne sancta coram ipso ministrávi.

LITTLE CHAPTER
Eccli. xxiv, 14

FROM the beginning, and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I ministered before Him.

R. Deo grátias.

R. Thanks be to God.

V. Post partum Virgo * invioláta permansísti. *R.* Post partum Virgo * inviolàta permansísti. *V.* Dei Génitrix, * intercéde pro nobis. *R.* Inviolàta permansísti. *V.* Glória Patri, et Fílio, * et Spirítui Sancto. *R.* Post partum Virgo * inviolàta permansísti.

V. After childbirth thou still didst remain a Virgin undefiled. *R.* After childbirth thou still didst remain a Virgin undefiled. *V.* O Mother of God, intercede for us. *R.* A Virgin undefiled. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. *R.* After childbirth thou still didst remain a Virgin undefiled.

ANTIPHON AND CHAPTER

TRUE devotion to our Blessed Lady supposes holy reverence for her exalted dignity and a firm determination to resist her enemies, — a twofold grace to ask for through Mary's intercession.

In the eternal plans of God Mary, the Mother of our Saviour and our own heavenly Mother, because of her predilection and high office, enjoys such an all-surpassing excellence that these words, though literally referring to the only-begotten Son of the Heavenly Father, can rightly be applied to her who is the first-born of all the predestined for heaven.

The short aspiration of the Versicles and Responses express again our love for Mary and our confidence in her power and mercy.

V. Benedícta tu in muliéribus.

R. Et benedíctus fructus ventris tui.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

Orémus

GRATIAM tuam, quǽsumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui incarnatiónem cognóvimus, per passiónem ejus et crucem, ad resurrectiónis glóriam perducámur. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sǽcula sæculórum.

R. Amen.

V. Blessed art thou amongst women.

R. And blessed is the fruit of thy womb.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

POUR forth, we be-Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His resurrection. Through the same Jesus Christ our Lord Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

We believe in the great mystery of the Incarnation of the Son of God, made known first of all to Mary, our Blessed Lady, by St. Gabriel. Even as Mary for her sanctification and glorification was entirely dependent on the graces merited by our Lord through His bitter passion on the Cross, so we, too, continually need similar graces to live a holy life in preparation for a worthy participation in the glorious resurrection of our Lord on the day of the general judgment. At the beginning of every new day let us be mindful of this our last end and humbly ask God to grant us this favor.

Commenting on the words of St. Paul (Col. iii: 2), "Mind the things that are above, not the things that are upon the earth" St. Bernard says, "Whosoever after doing penance returns not to carnal consolations, but advances with confidence in the Divine Mercy and proceeds with a certain devotion and joy in the Holy Ghost and who although he is grieved at the memory of past sins is yet more delighted and enkindled with a longing desire for eternal things, — such a person has evidently risen with Christ, because a holy delight fills that soul which was before filled with worldly pleasures. Nor can the valuable mingle with the vain, nor the eternal with the transitory, nor the spiritual with the carnal, nor the highest with the lowest, so that one at the same time seeks the things which are above and the things which are upon the earth" (St. Th. The Humanity of Christ, 57).

V. Dómine, exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Benedicámus Dómino.
R. Deo grátias.

V. Ave, María, grátia plena, Dóminus tecum.
R. Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.

V. O Lord, hear my prayer.
R. And let my cry come unto Thee.
V. Let us bless the Lord.
R. Thanks be to God.

V. Hail, Mary, full of grace, the Lord is with thee.
R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

Ad Tertiam

V. Ave, María, grátia plena, Dóminus tecum.
R. Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.
V. Deus, in adjutórium meum inténde.
R. Dómine, ad adjuvándum me festína.
Glória Patri.
Sicut erat. Allelúia.

A Septuagesima vero usque ad Pascha loco

At Tierce

V. Hail, Mary, full of grace, the Lord is with thee.
R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.
V. Incline unto my aid, O God.
R. O Lord, make haste to help me.
Glory be.
As it was. Alleluia.

From Septuagesima until Easter instead of

Tierce

TIERCE, the third hour of the day, corresponding to our nine o'clock in the morning, commemorates a special manifestation of divine charity; namely, the descent of the Holy Ghost upon the Apostles. In monasteries this prayer precedes the Community Mass and may serve as a preparation for Holy Communion and as a petition to the Holy Ghost to be made strong in divine charity.

HYMN

In the first part of the Hymn we think "of the charity of God that has appeared to us in this, that God sent His only begotten Son into the world, that we might live through Him" (I John iv: 9). St. Thomas (I John iv) says: Observe that the Apostle states four reasons, whereby the gift of the Incarnation is rendered pleasing and acceptable. First, because of the Person giving the gift, since He who gives gives from the greatest love and affection. Hence, sometimes care is taken not so much concerning that which is given as concerning the love of the person giving a gift. Surely, this gift of God to us was given from the greatest love or charity of the Father, "In this the charity of God appeared to us."

The second reason is on the part of the gift given or sent. When that which is given is great

Allelúia dicitur *Laus tibi, Dómine, Rex ætérnæ glóriæ.*

Alleluia is said *Praise be to Thee, O Lord, King of everlasting glory.*

HYMNUS

MEMENTO, salútis auctor,
Quod nostri quondam córporis,
Ex illibáta Vírgine
Nascéndo, formam súmpseris.

María, mater grátiæ,
Mater misericórdiæ,
Tu nos ab hoste prótege,
Et hora mortis súscipe.

Glória tibi, Dómine,
Qui natus es de Vírgine,
Cum Patre et Sancto Spíritu,
In sempitérna sǽcula. Amen.

HYMN

AUTHOR of grace, sweet Saviour mine,
Remember that Thy flesh divine,
From the unsullied Virgin came
Made like unto our mortal frame.

O Mary, Mother of all grace,
Mother of mercy to our race,
Protect us now from Satan's power.
And own us at life's closing hour.

All glory be to Thee, O Lord,
A Virgin's Son, by all ador'd:
And equal praise for ever greet
The Father and the Paraclete. Amen.

of grace that it suffices for the salvation of all mankind, this indeed is the greatest privilege and it was given to Mary. For in every danger we can obtain salvation from this glorious Virgin and likewise in every work of virtue we can have Mary as our helper and therefore she truly says of herself, "I am the Mother of fair love and of holy fear and of knowledge and of holy hope. In me is all hope of life and virtue" (Ecclus. xxiv: 24).

Mary's many blessings to us are principally six: 1. She has divided the sea for us, that is the world; so that we may safely pass through it. 2. She has brought us the water of grace from the rock — Christ, so that we may drink freely of this life-saving water of grace. 3. Mary is our beloved favor-bearing Queen, for she gives us the honey of devotion, so that we may be refreshed. 4. She is our beloved Mediatrix through whose divine clemency we obtain grace and mercy. 5. Mary is our beloved Queen; through her we conquer the devil. 6. And finally through Mary's power we are set free from the hands of all our enemies.

PSALM 125

HAVING been held in the Babylonian captivity for fifty-one years, the Jews were unexpectedly permitted to return to Palestine under King Cyrus of Persia in 536 B.C. The psalmist expresses their exceedingly great joy, for the sud-

PSALMUS 125

In convertendo Dóminus captivitátem Sion: * facti sumus sicut consoláti.

Tunc replétum est gáudio os nostrum: * et lingua nostra exsultatióne.

Tunc dicent inter gentes: * Magnificávit Dóminus fácere cum eis.

Magnificávit Dóminus fácere nobíscum: * facti sumus lætántes.

Convérte, Dómine, captivitátem nostram, * sicut torrens in austro.

Qui séminant in lácrymis, * in exsultatióne metent.

Eúntes ibant et flebant, * mitténtes sémina sua.

Veniéntes autem vénient cum exsulta-

PSALM 125

When the Lord brought back the captivity of Sion: we became like men comforted.

Then was our mouth filled with gladness: and our tongue with joy.

Then shall they say among the Gentiles: the Lord hath done great things for them.

Yea, the Lord hath done great things for us: and we are made joyful.

Turn again our captivity, O Lord: as a stream in the south.

They that sow in tears: shall reap in joy.

Going, they went and wept: casting their seeds.

But coming they shall come with joy-

den liberation seemed unbelievable. Even the Gentiles had to acknowledge that the Lord had done great things for the Jews.

When after many thousand years the promised Messiah had come, and St. Elizabeth saluted our Blessed Lady as the mother of the Redeemer, Mary could find no better word to express her joy than the humble prayer, "My soul doth magnify the Lord." When the risen Lord appeared to the Apostles and invited the astonished Thomas to put his hand into His side, Thomas gave expression to his joy with the words of adoration, "My Lord and my God!"

Should not we, when freed from sin through the Sacrament of Penance, rejoice in the Lord and praise His mercy? Every new ascent and progress in the way of perfection is a grace; it is a new conversion and a new deliverance from the former state of captivity.

The psalmist, then, praying for further protection against evil and for the happy return of the rest of the captives, asks the Lord to grant that they may quickly return and enjoy abundant prosperity, like the river which in the south of Juda during the dry season is waterless but by the autumn rains is filled with water and runs swiftly. We, in our religious life, left to ourselves, become so attached to temporal things that we are like a torrent dried up in summer, but, when enlightened and strengthened by the powerful grace of the Holy Ghost, we despise all earthly things, seeking instead those that are

tióne, * portántes manípulos suos.
Glória Patri.

fulness: carrying their sheaves.
Glory be.

PSALMUS 126

Nisi Dóminus ædificáverit domum, * in vanum laboravérunt, qui ædíficant eam.

Nisi Dóminus custodíerit civitátem, * frustra vígilat, qui custódit eam.

Vanum est vobis ante lucem súrgere: * súrgite postquam sedéritis, qui manducátis panem dolóris.

Cum déderit diléctis suis somnum: * ecce hæréditas Dómini fílii: merces, fructus ventris.

Sicut sagíttæ in manu poténtis: * ita fílii excussórum.

PSALM 126

Unless the Lord build the house: they labour in vain who build it.

Unless the Lord keep the city: he watcheth in vain who keepeth it.

Vain is it for you to rise before light: rise after ye have taken your rest, O ye that eat the bread of sorrow!

When he shall give sleep to his beloved: behold the inheritance of the Lord are children: the reward, the fruit of the womb.

As arrows in the hand of the mighty: so the children of them that have been shaken.

eternal and heavenly, and so like the river after the autumn rains we run swiftly and advance in virtue.

After their return, the Israelites were compelled to labor hard to rebuild the city and to restore the barren country. The psalmist encourages them by pointing to the sower who sows in sorrow but reaps in joy. Our life on earth is a time of probation, but our Lord encourages us with the words, "He that shall lose his life for me shall find it" (Matt. x: 39). And St. Paul says, "He who soweth sparingly shall also reap sparingly, and he who soweth in blessings shall also reap blessings" (II Cor. ix: 6). "In doing good let us not fail. For in due time we shall reap, not failing" (Gal. vi: 8).

PSALM 126

WHEN the Israelites after their return from the Babylonian captivity were working to rebuild the Holy City and the temple they were much molested by their enemies. But they were so anxious to finish their work that "of them that built on the wall and that carried burdens, and that laded: with one of his hands he did the work and with the other he held the sword" (II Esd. iv: 17). Wherefore, the psalmist warns them not to be over-solicitous about their work but to trust in God, because without God's blessings all human efforts are in vain. Vain is it to labor, vain is it to build a house or guard a

Beátus vir, qui implévit desidérium suum ex ipsis: * non confundétur, cum loquétur inimícis suis in porta.

Glória Patri.

Blessed is the man that hath filled the desire with them: he shall not be confounded when he shall speak to his enemies in the gate.

Glory be.

PSALMUS 127

BEATI omnes, qui timent Dóminum: * qui ámbulant in viis ejus.

Labóres mánuum tuárum quia manducábis: * beátus es, et bene tibi erit.

Uxor tua sicut vitis abúndans, * in latéribus domus tuæ.

Fílii tui sicut novéllæ olivárum, * in circúitu mensæ tuæ.

Ecce sic benedicétur homo, * qui timet Dóminum.

Benedícat tibi Dóminus ex Sion: * et vídeas bona Jerúsa-

PSALM 127

BLESSED are all they that fear the Lord: and that walk in His ways.

For thou shalt eat the labours of thy hands: blessed art thou, and well shall it be with thee!

Thy wife as a fruitful vine: on the sides of thy house.

Thy children as olive plants: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord bless thee out of Sion: and mayest thou see the good

city, vain it is to rise early in the morning without having taken sufficient rest, unless the activity be performed with due moderation and a lively sense of trust in the fatherly providence of God. You that earn your bread through hard labor, put your trust in God and He will give you rest and sleep, He will give you peace and consolation.

Among the Israelites, a family blessed with many children was a sign of God's favor and a sure defense against enemies, compared by the psalmist to many arrows in the hand of the mighty one. If we in religious life want to preserve what we have gained with hard labor, if we want to make any progress, we must always be mindful of the warning of our Lord, "Without Me you can do nothing" (John xv: 5). St. Paul says, "Neither he that planteth is anything nor he that watereth, but God that giveth the increase" (I Cor. iii: 7). The whole life of our Blessed Lady was not so much the service of Martha but the prayer and confidence exemplified in Martha's sister Mary, of whom our Lord said, "She has chosen the better part which shall not be taken away from her."

PSALM 127

THE man who fears to offend God and keeps His commandments shall enjoy the fruit of his labor and the blessings of a happy family, of a virtuous wife and of many well-trained children. The psalmist prays that the Lord from

lem ómnibus diébus vitæ tuæ.

Et vídeas fílios filiórum tuórum, * pacem super Israël.

V. Glória Patri.

Ant. In prole Mater, | in partu Virgo, | gaude et lætáre, Virgo Mater Dómini.

things of Jerusalem all the days of thy life.

And mayest thou see thy children's children: peace upon Israel.

Glory be.

Ant. In offspring a Mother, in childbirth a Virgin, rejoice and be glad, O Virgin Mother of our Lord.

CAPITULUM
Eccli. xxiv, 16

ET RADICAVI in pópulo honorificáto, et in parte Dei mei hæréditas illíus et in plenitúdine sanctórum deténtio mea.

R. Deo grátias.

V. Ora pro nobis, * sancta Dei Génitrix.
R. Ora pro nobis, * sancta Dei Génitrix.
V. Ut digni efficiámur * promissiónibus

LITTLE CHAPTER
Eccli. xxiv, 16

AND I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of the Saints.

R. Thanks be to God.

V. Pray for us, O holy Mother of God.
R. Pray for us, O holy Mother of God.
V. That we may be made worthy of the

His temple in Sion may bless him, that he may see the holy City abound always in all good things, that he may be favored with a long life to see his children's children and that his whole nation may enjoy a constant peace.

No saint was ever more God-fearing than Mary. Deepest reverence towards God characterized every detail of her life. She thus became the most fruitful vine in the vineyard of the Lord. To meet the daily difficulties courageously, to enjoy prosperity and happiness and to prevent future calamities we must live in the fear of the Lord and walk in His ways.

In the antiphon *In prole*, we congratulate Mary for her unique excellence of divine motherhood and miraculous virginity.

As the Incarnate Wisdom became rooted in mankind and thereby honored in a special way the Jewish people, whom He chose as His inheritance and the assembly of the Saints, so Mary came from the chosen people and is honored as the mother of the Church and the most blessed in the assembly of the Saints.

In conformity with her exalted dignity as the Mother of God, Mary has both the power and the will to help us, her adopted children. Hence, we ask for her intercession and pray God to grant peace and security to all who trust in her patronage.

St. Alphonsus Liguori says (Consideration 32) with St. Bonaventure that our Blessed Lady en-

Christi. *R.* Sancta Dei Génitrix. *V.* Glória Patri, et Fílio, * et Spirítui Sancto. *R.* Ora pro nobis, * sancta Dei Génitrix.

promises of Christ. *R.* O holy Mother of God. *V.* Glory be to the Father, and to Son, and to the Holy Ghost. *R.* Pray for us, O holy Mother of God.

V. Elégit eam Deus et præelégit eam.

V. God hath chosen her and fore-chosen her.

R. Et habitáre eam facit in tabernáculo suo.

R. And he maketh her to dwell in His tabernacle.

V. Dómine, exáudi oratiónem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te véniat.

R. And let my cry come unto Thee.

Orémus

PROTEGE, Dómine, fámulos tuos subsídiis pacis: et, beátæ Maríæ semper Vírginis patrocíniis confidéntes, a cunctis hóstibus redde secúros. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti

Let us pray

DEFEND Thy servants, O Lord, by granting them the gift of peace, and as they have confidence in the patronage of the Blessed Mary, ever Virgin, so do Thou make them safe from all their enemies. Through our Lord Jesus Christ

joys the singular privilege given to her by her Son that she can obtain for her servants all graces. Like a Queen, Mary sends angels to enlighten, to purify and to perfect her servants. To inspire confidence in our great Advocate, the Church makes us invoke her under the title of the Powerful Virgin, "Powerful Virgin, pray for us." St. Antonine says, "The prayer of the divine Mother partakes of the nature of a command and, therefore, it is impossible for her not to be heard." St. George says that Jesus Christ, as if to discharge the obligation which He owes to His Mother for having given Him His human nature, hears all her prayers. St. Bridget one day heard Jesus Christ addressing His Mother, as St. Alphonsus says, with the following words, "Ask of me what you wish, for your petition cannot be fruitless. Because you refused me nothing on earth, I will refuse you nothing in heaven." St. Alphonsus also says, "Mary's prayers are omnipotent because it is but just that the mother should partake of the power of the Son. The Son is omnipotent by nature, the Mother is omnipotent by grace; that is, she obtains by her prayers whatsoever she asks. There is no sinner, however abandoned, whom Mary cannot save by her intercession." "You have," says St. George, "insuperable strength, lest the multitude of our sins should overcome your clemency. Nothing resists your power, for the Creator regards your glory as His own."

Deus, per ómnia sǽcula sæculórum.

R. Amen.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Benedicámus Dómino.

R. Deo grátias.

V. Ave, María, grátia plena, Dóminus tecum.

R. Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.

Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. Hail, Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

Ad Nonam

V. Ave, María, grátia plena, Dóminus tecum.

R. Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.

At None

V. Hail, Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

None

NONE, the ninth hour of the day, corresponding to our three o'clock in the afternoon, indicates that the day is declining and that the laborers are anticipating a recompense for their labors. It points to our Lord's last words and death on the Cross. "From the sixth hour there was darkness over the whole earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice... and yielded up the ghost" (Matt. xxvii: 50). It reminds us that our own life will soon come to an end.

HYMN

In the third part of the Hymn we glorify Christ especially for the great blessings of His birth. Concerning these blessings, St. Thomas says (The Humanity of Christ):

1. This Divine Child is born to us as an example of holy purity. According to St. Matthew (i: 21), "He shall save His people from their sins." And St. Bernard observes, "In Christ Himself who maketh the purification of our sins, behold He cometh to cleanse the dregs of humanity." St. Augustine declares, "O Blessed Infancy, by which the life of our race is repaired. O most gracious and delightful cry of an Infant, by which we may escape eternal weeping and gnashing of teeth."

2. A Child is born to us as an example of humility. So St. Bernard says, "Let us strive to become as this Child. Let us learn from Him, for He is meek and humble of heart, for this

V. Deus, in adjutórium meum inténde.

R. Dómine, ad adjuvándum me festína.

Glória Patri.

Sicut erat. Allelúia.

A Septuagesima vero usque ad Pascha loco *Allelúia* dicitur *Laus tibi, Dómine, Rex ætérnæ glóriæ.*

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be.

As it was. Alleluia.

From Septuagesima until Easter instead of *Alleluia* is said *Praise be to Thee, O Lord, King of everlasting glory.*

HYMNUS

MEMENTO, salútis auctor,
Quod nostri quondam córporis,
Ex illibáta Vírgine
Nascéndo, formam súmpseris.

María, mater grátiæ,
Mater misericórdiæ,
Tu nos ab hoste prótege,
Et hora mortis súscipe.

HYMN

AUTHOR of grace, sweet Saviour mine,
Remember that Thy flesh divine,
From the unsullied Virgin came
Made like unto our mortal frame.

O Mary, Mother of all grace,
Mother of mercy to our race,
Protect us now from Satan's power.
And own us at life's closing hour.

Child, namely the great God, became man not without cause."

3. A Child is born to us to bring us an increase of charity. "I am come to cast fire upon the earth, and what will I but that it be kindled?" (Luke xii: 49). St. Bernard says, "Great Lord, Thou hast become a Child, exceedingly to be loved and praised." A Child is born, it is said, who is in every way lovable to us, for He is our Father, Brother, Lord, Servant, Reward and Example. In as much as He humbleth Himself in becoming man, by so much the more does He show Himself greater in manifesting His goodness.

4. A Child is born to us as a consolation for our hope and security. Wherefore, St. Paul says (Hebr. iv: 16), "Let us go therefore with confidence to the throne of grace," that is, to Christ, in whom grace reigns supreme, "that we may obtain mercy," that is, the remission of our past sin, "and find grace in seasonable aid." St. Augustine says, "O sweetest day, the day of Christ's birth in which compunction came even to unbelievers, mercy to the wicked, pardon to the sorrowful, release to the captive, remedy to the wounded. O blessed day, in which was born 'the Lamb of God who takes away the sins of the world'; in whose birth, whosoever has a good conscience rejoices sweetly; whosoever is good, prays fervently, supplicates most devoutly. Sweet day and truly sweet for those doing penance and seeking pardon."

Glória tibi, Dómine,

Qui natus es de Vírgine,
Cum Patre et Sancto Spíritu,
In sempitérna sǽcula. Amen.

All glory be to Thee, O Lord,
A Virgin's Son, by all ador'd:
And equal praise for ever greet
The Father and the Paraclete. Amen.

PSALMUS 128

SAEPE expugnavérunt me a juventúte mea, * dicat nunc Israël.

Sæpe expugnavérunt me a juventúte mea: * étenim non potuérunt mihi.

Supra dorsum meum fabricavérunt peccatóres: * prolongavérunt iniquitátem suam.

Dóminus justus concídit cervíces peccatórum: * confundántur, et convertántur retrórsum omnes, qui odérunt Sion.

Fiant sicut fœnum

PSALM 128

OFTEN have they fought against me from my youth: let Israel now say.

Often have they fought against me from my youth: but they could not prevail over me.

The wicked have wrought upon my back: they have lengthened their iniquity.

The Lord, who is just, will cut the necks of sinners: let them all be confounded and turned back that hate Sion.

Let them be as

PSALM 128

ISRAEL recalls the many trials and sufferings which her people have endured during and since their dwelling in Egypt. As the blacksmith with repeated blows strikes the iron upon the anvil or as the plowman plows deep and long furrows through the soil, so have her enemies persecuted Israel. But they could not prevail against her. The just Lord has delivered Israel and confounded the enemies, who before God are as weak and worthless as the grass upon the oriental roofs, which grows and withers away and yields no harvest. There are, consequently, neither mowers nor reapers, nor do the people passing by have occasion to wish God's blessing upon them.

In our spiritual life we must confess the truth of what Holy Scripture tells us: "The life of man upon earth is a warfare" (Job vii: 1). And St. Paul preaches "that through many tribulations we must enter into the Kingdom of God" (Acts xiv: 21). "We know that to them that love God all things work together unto good to such as, according to His purpose, are called to be saints" (Rom. viii: 28). Though our enemies or those of the Church be ever so numerous and bitter, they can cause no lasting harm, for "If God be for us, who is against us?" (Rom. viii: 31).

Convinced of these truths, we are resolved to be faithful to the example and teaching of our

tectórum: * quod priúsquam evellátur exáruit.

De quo non implévit manum suam qui metit: * et sinum suum qui manípulos cólligit.

Et non dixérunt qui præteríbant: Benedíctio Dómini super vos: * benedíximus vobis in nómine Dómini.

Glória Patri.

grass on the housetops: that withereth ere it be plucked up.

Wherewith the mower filleth not his hand: nor he that gathereth sheaves his bosom.

And they that passed by have not said: the blessing of the Lord be upon you: we have blessed you in the name of the Lord.

Glory be.

PSALMUS 129

De profundis clamávi ad te, Dómine: * Dómine, exáudi vocem meam:

Fiant aures tuæ intendéntes, * in vocem deprecatiónis meæ.

Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?

Quia apud te propitiátio est: * et prop-

PSALM 129

Out of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

O let Thine ears be attentive; to the voice of my supplication.

If Thou wilt mark iniquities, O Lord: Lord, who shall stand it?

For with Thee there is merciful for-

Lord and to pray for our enemies, returning good for evil, so that we will reap an abundant harvest on the day of recompense. Although Mary was the most amiable and benevolent among all the saints, yet she was always the object of the bitterest hatred of the powers of darkness. But she crushed the head of the serpent and is crowned in heaven as the glorious Queen of victory.

PSALM 129

IN THIS psalm, the eleventh of the Gradual psalms, the sixth of the Penitential Psalms, the psalmist in the name of the people calls on God with the deepest affliction of his heart for deliverance from the Babylonian captivity. Conscious of his iniquities, he knows that if God insists on His divine justice, no creature can offer sufficient satisfaction. But he knows also that God has promised pardon to the penitent sinner, if he trusts in His infinite mercy and with humble and fervent prayer asks for forgiveness. So, with a truly contrite heart full of hope in God's unlimited power and mercy and relying on His gracious promises, the psalmist perseveres in prayer and in patient watchfulness like the Eastern watchman, who throughout the night eagerly waits for the morning dawn that will bring him relief and rest. For with the Lord there is mercy and plentiful redemption, and He shall redeem His people from all their iniquities.

ter legem tuam sustínui te, Dómine.

giveness: and by reason of Thy law have I waited for Thee, O Lord.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

My soul hath relied on His word: my soul hath hoped in the Lord.

A custódia matutína usque ad noctem: * speret Israël in Dómino.

From the morning watch even until night: let Israel hope in the Lord.

Quia apud Dóminum misericórdia: * et copiósa apud eum redémptio.

Because with the Lord there is mercy: and with Him there is plentiful redemption.

Et ipse rédimet Israël, * ex ómnibus iniquitátibus ejus.

And He shall redeem Israel: from all his iniquities.

V. Glória Patri.

Glory be.

PSALMUS 130

DOMINE, non est exaltátum cor meum: * neque eláti sunt óculi mei.

Neque ambulávi in magnis: * neque in mirabílibus super me.

PSALM 130

LORD, my heart is not exalted; neither are mine eyes lofty.

Neither have I walked in great matters: nor in marvellous things above me.

If we are truly sorry for having offended God by our sins, our confidence in our Lord's mercy and Mary's intercession can never be too great. With God there is plentiful redemption, not only for us but for all. "Jesus Christ is the propitiation for our sins and not for ours only but also for the whole world" (I John ii: 2). When Mary as the Sorrowful Mother standing beneath the cross united her sacrifice with that of her divine Son for the salvation of all mankind, she was declared our mother. So we also, when joining our prayer with the holy sacrifice and prayer of our Lord and His mother on behalf of suffering souls on earth and in Purgatory, may confidently expect a most favorable response.

PSALM 130

HAVING been tested by many trials and sufferings, the pious Israelite in humble submission finally surrenders himself to God and admonishes his fellowmen to do likewise. This prayer expresses humility, resignation and confidence in God.

Our hearts are not exalted, if we do not deem ourselves to be above what we are; if we realize our littleness and entire dependence on God and, for this reason, restrain our affections from unreasonably tending to great things. Our eyes are not lifted up if we refrain from proud looks or if in our gestures, words and deeds we do not claim more consideration than is justly due, if we do

Si non humíliter sentiébam: * sed exaltávi ánimam meam.

Sicut ablactátus est super matre sua: * ita retribútio in ánima mea.

Speret Israël in Dómino, * ex hoc nunc, et usque in sǽculum.

Glória Patri.

Ant. Beáta Mater | et intácta Virgo, | gloriósa Regína mundi, intercéde pro nobis ad Dóminum.

If I was not humble-minded: but exalted my soul:

As a child that is weaned is towards his mother, so reward in my soul:

Let Israel hope in the Lord: from henceforth now and evermore.

Glory be.

Ant. O blessed Mother and immaculate Virgin, O glorious Queen of the world, intercede for us with our Lord.

CAPITULUM
Eccli. xxiv, 17-18

QUASI cedrus exaltáta sum in Líbano, et quasi cypréssus in monte Sion. Quasi palma exaltáta sum in Cades, et quasi plantátio rosæ in Jéricho.

R. Deo grátias.

LITTLE CHAPTER
Eccli. xxiv, 17-18

I WAS exalted like a cedar in Libanus, and like a cypress-tree on Mount Sion. Like a palm tree in Cades was I exalted, and like a rose-plant in Jericho.

R. Thanks be to God.

not manifest a contemptuous demeanor and if we do not strive after things above our abilities.

We are resigned to God's holy will and providence, as a child that is weaned quietly reposes in its Mother's arms. We hope in God, if with firm confidence we expect from Him all we need, provided that we faithfully cooperate with His grace and make good use of the means He gives us. "He that glorieth may glory in the Lord" (I Cor. i: 31) as did Mary, His most humble and faithful handmaid.

To acknowledge our littleness and dependence on our Blessed Lady's help, we address Mary with her unique titles; praising her most wonderful exaltation, we ask for her intercession with the Lord.

Mary's greatness is most beautifully expressed by four images: her Immaculate Conception, by the incorruptibility of the cedar; the rectitude of her reason perfected through the intellectual virtues, by the erect form of the cypress; her glory as Queen of Saints and conqueror over all enemies of God, by the palm with its bare trunk crowned with gigantic leaves and sweet fruit; her grace and beauty, by the rose plant with its aromatic fragrance.

Considering Mary's dignity, mission and heavenly glory, we realize her .sublime elevation and

V. Elégit eam Deus, * et præelégit eam. *R.* Elégit eam Deus, * et præelégit eam. *V.* Et habitáre eam facit * in tabernáculo suo. *R.* Et præelégit eam. *V.* Glória Patri, et Fílio, * et Spirítui Sancto. *R.* Elégit eam Deus * et præelégit eam.

V. God hath chosen her and hath fore-chosen her. *R.* God hath chosen her and hath fore-chosen her. *V.* And He maketh her to dwell in His tabernacle. *R.* And hath fore-chosen her. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. *R.* God hath chosen her and hath fore-chosen her.

V. Sancta Dei Génitrix, Virgo semper, María.

V. O holy Mother of God, ever Virgin, Mary.

R. Intercéde pro nobis ad Dóminum Deum nostrum.

R. Intercede for us unto our Lord God.

V. Dómine, exáudi oratiónem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te véniat.

R. And let my cry come unto Thee.

Orémus

Let us pray

FAMULORUM tuórum, quǽsumus, Dómine, delíctis ignósce:

FORGIVE, we beseech Thee, O Lord, the sins of Thy servants:

continue to ask humbly for her intercession. Then we pray God that we who cannot please Him by our own deeds may through her intercession obtain forgiveness of our sins and eternal salvation.

Our holy Church calls Mary the Virgin most merciful. St. Alphonsus (Consideration 32) says, "The eyes of the Lord are upon the just and this Mother of mercy keeps her eyes upon the just and upon sinners that she may preserve them from falling into sin or that, should they fall, she may raise them up." St. Bonaventure used to say that in looking at Mary he seemed to behold mercy itself. Likewise, St. Bernard exhorts us to recommend ourselves with great confidence in all our necessities to this powerful Advocate, who is all mercy and benignity to those who invoke her intercession. The Blessed Virgin said one day to St. Bridget (as St. Alphonsus mentions), "I am called by all the Mother of mercy and truly His mercy has made me merciful. Therefore, miserable will he be who, while it is in his power, has not recourse to me who am merciful." "Perhaps," says St. Bonaventure, "we are afraid that in asking Mary's intercession she will refuse it to us." "No," continues the Saint, "Mary does not refuse and never has refused pity and aid to any sinner who has invoked her intercession." She has not done so and she cannot do so because God has made her the Queen and Mother of mercy and as such she

ut, qui tibi placére de áctibus nostris non valémus, Genitrícis Fílii tui Dómini nostri intercessióne salvémur. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sǽcula sæculórum.

R. Amen.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Benedicámus Dómino.

R. Deo grátias.

V. Ave, María, grátia plena, Dóminus tecum.

R. Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.

that we, who cannot be pleasing unto Thee by any actions of our own may be saved by the intercession of the Mother of Thy Son, our Lord. Through the same Jesus Christ our Lord Thy Son, Who liveth and reigneth with Thee in Unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. Hail, Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

is bound to care for the miserable. St. Basil calls her a public hospital. Public hospitals are erected for the poor and they who are in the greatest poverty have the first claims to admission. Hence, according to St. Basil, Mary ought to receive with the utmost tenderness and care the greatest sinners who have recourse to her. Again Mary said to St. Bridget — as St. Alphonsus mentions — that when a sinner has recourse to her, however enormous his guilt may be, she regards not the sins with which he is charged, but the intention with which he comes. If he comes with a sincere desire to amend, she receives him and heals all his wounds. Wherefore, St. Bonaventure says, "Poor sinners, do not despair; raise your eyes to Mary and trust in the mercy of this good Mother." "Let us then," says St. Bernard, "ask the grace which we have lost and let us ask it through Mary."

Ad Vesperas

V. Ave, María, grátia plena, Dóminus tecum.

R. Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.

V. Deus, in adjutórium meum inténde.

R. Dómine, ad adjuvándum me festína.

Glória Patri.

Sicut erat. Allelúia.

A Septuagesima vero usque ad Pascha loco *Allelúia* dicitur *Laus tibi, Dómine, Rex ætérnæ glóriæ.*

At Vespers

V. Hail, Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be.

As it was. Alleluia.

From Septuagesima until Easter instead of *Alleluia* is said *Praise be to Thee, O Lord, King of everlasting glory.*

PSALMUS 109

DIXIT Dóminus Dómino meo: * Sede a dextris meis:

Donec ponam inimícos tuos, * scabéllum pedum tuórum.

Virgam virtútis tuæ emíttet Dóminus ex Sion: * domináre

PSALM 109

THE Lord said unto my Lord: sit Thou at my right hand,

Until I make Thy enemies Thy footstool.

The Lord will send forth the sceptre of Thy power out of Si-

Vespers

VESPERS, which means evening, signifies the Church's evening prayer. It indicates the hour of the Last Supper, when our Lord instituted the Blessed Sacrament and the Holy Mass. It is also the hour of the apparition of the risen Lord to His two disciples at Emmaus. It is the final thanksgiving for the day's blessings. With Mary we pray her Magnificat — the most excellent prayer of praise and thanks for the great grace of redemption.

PSALM 109

JESUS CHRIST referred to this Psalm (Matt. xxii: 44) when He asked the Jews, who believed that the promised Messiah would be a Son of David, "How then could David call Him Lord?" Now David called Him Lord because He is also the Son of God. Therefore, this psalm expresses faith in the Incarnation and divinity of Jesus Christ for which we have in the above words the authority of our Lord Himself. It speaks to us of His glory as the King of kings and the eternal High-Priest. "The Lord said to my Lord: Sit down at my right hand." God the Father addresses His Son, who is equal to Himself as God and yet subject to Him as man. He invites Christ to take the highest place in heaven, to sit at His right hand and to reign over all His enemies. The Kingdom of Jesus Christ on

in médio inimicórum tuórum.

on: rule Thou in the midst of Thine enemies.

Tecum princípium in die virtútis tuæ in splendóribus sanctórum: * ex útero ante lucíferum génui te.

With Thee is the principality in the day of Thy strength; in the brightness of the saints: from the womb before the day-star I begot Thee.

Jurávit Dóminus, et non pœnitébit eum: * Tu es sacérdos in ætérnum secúndum órdinem Melchísedech.

The Lord hath sworn and He will not repent: Thou art a priest for ever, according to the order of Melchisedech.

Dóminus a dextris tuis, * confrégit in die iræ suæ reges.

The Lord at Thy right hand: hath broken kings in the day of His wrath.

Judicábit in natiónibus, implébit ruínas: * conquassábit cápita in terra multórum.

He shall judge among nations, He shall fill ruins: He shall crush the heads in the land of many.

De torrénte in via bibet: * proptérea exaltábit caput.

He shall drink of the torrent in the way: therefore shall He lift up his head.

Glória Patri.

Glory be.

earth, His Holy Church, will always have enemies, but God will cause her to be spread over the whole earth and preserve her till the end of time. The day of judgment will come when the victory and triumph of Jesus Christ will be recognized by all mankind. Then His power and principality, appearing in the brightness of all the Saints, will be made manifest, and all will acknowledge Him as the eternal Son of God.

The Lord has sworn and does not repent. God has given an immutable decree that Jesus Christ is a priest forever, as St. Paul says (Heb. vii: 24), "But this, for that He continueth forever, has an everlasting priesthood, always living to make intercession for us." Jesus Christ, as the eternal High-Priest, was prefigured by Melchisedech, who was King and priest, not according to the Levitical line, but yet, as St. Paul says, "King of Salem and priest of the most high God" (Heb. vii: 1). Melchisedech offered sacrifice not for a special people only, nor in a special temple; he offered bread and wine, not animals.

The day will come when Christ, who sitteth at the right hand of the Father, will crush the rulers of this earth who persecute His Church. He will judge the nations and overthrow the power of the mighty who were against Him. He will humiliate the haughty and complete the destruction of His enemies in the sight of all the people. In the great work of our redemption, the God-Man humbled Himself to the dust.

PSALMUS 112

LAUDATE, púeri, Dóminum: * laudáte nomen Dómini.

Sit nomen Dómini benedíctum, * ex hoc nunc, et usque in sǽculum.

A solis ortu usque ad occásum, * laudábile nomen Dómini.

Excélsus super omnes gentes Dóminus, * et super cælos glória ejus.

Quis sicut Dóminus Deus noster, qui in altis hábitat, * et humília réspicit in cælo et in terra?

Súscitans a terra ínopem, * et de stércore érigens páuperem:

Ut cóllocet eum cum princípibus, *

PSALM 112

O PRAISE the Lord, ye children: praise ye the Name of the Lord.

Blessed be the Name of the Lord: from henceforth now and evermore.

From the rising of the sun to the going down thereof: the Name of the Lord is worthy of praise.

The Lord is high above all nations: and His glory is above the heavens.

Who is as the Lord our God who dwelleth on high: and looketh down on the low things in heaven and on earth?

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That He may place him with princes:

He drank of the torrent in the way — the way of human life, full of misery and death. "Wherefore God has exalted Him" (Phil. ii: 9), for in His victorious resurrection and glorious ascension He partakes forever of God's Majesty and glory.

Our Blessed Mother shares in the power and glory of the God-Man Jesus Christ, of whose Kingdom and priesthood there shall be no end.

PSALM 112

THIS psalm is a part of the Great Alleluia — Psalms 112-117 — which the Jews sang at their great festivals. It invites all the servants and children of God to praise the name of the Lord, signifying the Lord Himself and all His divine perfections. The three-fold invitation to praise the Lord reminds us of the three most holy Persons of the Blessed Trinity. God's greatness should be adored and praised at all times and in all places. As the Lord is worthy of praise, so should the praise be worthy of the Lord, — a truth that is fully realized in the holy sacrifice of the Mass, according to the prophecy of Malachias: "For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation" (Mal. i: 11). The great-

cum princípibus pópuli sui.

Qui habitáre facit stérilem in domo, * matrem filiórum lætántem.

Glória Patri.

with the princes of His people.

Who maketh a barren woman to dwell in a house: the joyful mother of children.

Glory be.

PSALMUS 121

LAETATUS sum in his, quæ dicta sunt mihi: * In domum Dómini íbimus.

Stantes erant pedes nostri, * in átriis tuis, Jerúsalem.

Jerúsalem, quæ ædificátur ut cívitas: * cujus participátio ejus in idípsum.

Illuc enim ascendérunt tribus, tribus Dómini: * testimónium Israël ad confiténdum nómini Dómini.

Quia illic sedérunt sedes in judício, * sedes super domum David.

PSALM 121

I REJOICED at the things that were said unto me: We shall go into the house of the Lord.

Our feet were standing in thy courts: O Jerusalem.

Jerusalem, which is built as a city: which is compact together.

For thither went up the tribes, the tribes of the Lord: the testimony of Israel, to praise the Name of the Lord.

Because their seats have sat in judgment: seats upon the house of David.

ness of God surpasses all nations and His glory transcends all the heavens. "Glory be to God in the Highest," sang the angels at Christmas night in Bethlehem. "Who is like the Lord, our God?" cried St. Michael when he conquered the proud Lucifer.

Notwithstanding His infinite sublimity, God stoops to bless the humble in heaven and on earth, as He has regarded the lowliness of Mary, His handmaid. He raises up the needy from the earth and lifts up the poor from their misery. Through God's mercy Joseph, who in his youth was sold to the Egyptians by his own brothers, became the great patriarch, and the abandoned child Moses became the great leader of the Israelites. Jesus Christ chose poor fishermen to become His Apostles, and great sinners He has chosen to become great saints. Jewish women who were without children and were consequently despised became, through God's mercy, joyful mothers of great and renowned families. When the Church as the Spouse of Christ seemed to be without children because Jerusalem turned against its Messiah, the gospel was preached to the Gentiles, and Christ's Holy Church became the spiritual Mother of all the nations on earth. Mary, the most humble Virgin, "who knew not man" (Luke i: 34) became the mother of all the children of God at the foot of the Cross. Wherefore, praise the Lord, ye children, praise ye the name of the Lord.

Rogáte quæ ad pacem sunt Jerúsalem: * et abundántia diligéntibus te.

O pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

Fiat pax in virtúte tua: * et abundántia in túrribus tuis.

Let peace be within thy strength: and abundance in thy towers.

Propter fratres meos et próximos meos, * loquébar pacem de te:

For my brethren and my neighbours' sake: I spoke peace of thee.

Propter domum Dómini Dei nostri, * quæsívi bona tibi.

Because of the house of the Lord, our God: I sought good things for thee.

Glória Patri.

Glory be.

PSALMUS 126

PSALM 126

Nisi Dóminus ædificáverit domum, * in vanum laboravérunt, qui ædíficant eam.

Unless the Lord build the house: they labour in vain who build it.

Nisi Dóminus custodíerit civitátem, * frustra vígilat, qui custódit eam.

Unless the Lord keep the city: he watcheth in vain who keepeth it.

PSALM 121

THE pilgrims entering Jerusalem and arriving at the temple were filled with joy and praised the beauty and strength of the Holy City, the center of their religious and civic life and the capital city of their King. They prayed and exhorted all to pray for the peace and prosperity of the city they loved so ardently.

This psalm is well adapted for the use of the Christians who even today journey to Jerusalem or to Rome, the city of St. Peter and St. Paul, or to Lourdes or any other famous shrines. This psalm which so many saints have prayed at the hour of death is even more appropriate for us on our pilgrimage to the heavenly Jerusalem, and we may well say it daily. It is likewise fitting to pray this psalm in preparing to assist at Holy Mass. And whenever by prayer or meditation we wish to honor Mary, the mystical City of God, we may pray this psalm.

PSALM 126

WHEN the Israelites after their return from the Babylonian captivity were working to rebuild the Holy City and the temple they were much molested by their enemies. But they were so anxious to finish their work that "of them that built on the wall and that carried burdens, and that laded: with one of his hands he did the

Vanum est vobis ante lucem súrgere: * súrgite postquam sedéritis, qui manducátis panem dolóris.

Cum déderit diléctis suis somnum: * ecce hæréditas Dómini fílii: merces, fructus ventris.

Sicut sagíttæ in manu poténtis: * ita fílii excussórum.

Beátus vir qui implévit desidérium suum ex ipsis: * non confundétur, cum loquétur inimícis suis in porta.

Glória Patri.

Vain is it for you to rise before light: rise after ye have taken your rest, O ye that eat the bread of sorrow!

When He shall give sleep to His beloved: behold the inheritance of the Lord are children: the reward, the fruit of the womb.

As arrows in the hand of the mighty: so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them: he shall not be confounded when he shall speak to his enemies in the gate.

Glory be.

PSALMUS 147

LAUDA, Jerúsalem, Dóminum: * lauda Deum tuum, Sion.

Quóniam confortávit seras portárum

PSALM 147

PRAISE the Lord, O Jerusalem: praise thy God, O Sion.

Because He hath strengthened the

work and with the other he held the sword" (II Esd. iv: 17). Wherefore, the psalmist warns them not to be over-solicitous about their work but to trust in God, because without God's blessings all human efforts are in vain. Vain is it to labor, vain is it to build a house or guard a city, vain is it to rise early in the morning without having taken sufficient rest, unless the activity be performed with due moderation and a lively sense of trust in the fatherly providence of God. You that earn your bread through hard labor, put your trust in God and He will give you rest and sleep, He will give you peace and consolation.

Among the Israelites, a family blessed with many children was a sign of God's favor and a sure defense against enemies, compared by the psalmist to many arrows in the hand of the mighty one. If we in religious life want to preserve what we have gained with hard labor, if we want to make any progress, we must always be mindful of the warning of our Lord, "Without Me you can do nothing" (John xv: 5). St. Paul says, "Neither he that planteth is anything nor he that watereth, but God that giveth the increase" (I Cor. iii: 7). The whole life of our Blessed Lady was not so much the service of Martha but the prayer and confidence exemplified in Martha's sister Mary, of whom our Lord said, "She has chosen the better part which shall not be taken away from her."

tuárum: * benedíxit fíliis tuis in te.

Qui pósuit fines tuos pacem: * et ádipe fruménti sátiat te.

Qui emíttit elóquium suum terræ: * velóciter currit sermo ejus.

Qui dat nivem sicut lanam: * nébulam sicut cínerem spargit.

Mittit crystállum suam sicut buccéllas: * ante fáciem frígoris ejus quis sustinébit?

Emíttet verbum suum, et liquefáciet ea: * flabit spíritus ejus, et fluent aquæ.

Qui annúntiat verbum suum Jacob: * justítias, et judícia sua Israël.

Non fecit táliter omni natióni: * et ju-

bolts of thy gates: He hath blessed thy children within thee.

Who hath placed peace in thy borders: and filleth thee with the fat of corn.

Who sendeth forth His speech to the earth: His word runneth swiftly.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth His crystals like morsels: who shall stand before the face of His cold?

He shall send forth His word and melt them: His wind shall blow, and the waters shall run.

Who declareth His word to Jacob: His justices and His judgments to Israel.

He hath not done in like manner to

PSALM 147

THE psalmist calls upon His people to praise the Lord for His benevolence and the many benefits He has bestowed upon Israel in the restoration of the City and the temple. Jerusalem now enjoys security and abundance and is thus a figure of the faithful Christian and of the Church of Christ, enriched by supernatural gifts, incomparably more precious and numerous. In its full meaning this psalm applies to Mary, the mystical City of God, and to the heavenly Jerusalem.

No expression of gratitude can ever equal God's unlimited goodness and benevolence, for His peace and manifold blessings are such as the world cannot give. His words and decrees are a revelation to all the inhabitants of the earth, enlightening the minds of men and purifying their hearts. Considering everything in the light of faith, we praise God's providence in the daily occurrences of life as well as in the changes of the seasons. Snow, mist, ice and cold symbolizing the trials and tribulations we must endure are also manifestations of God's supreme power and wisdom. God commands, and the winds blow. God speaks, and all adversaries take flight.

While God instructed other nations through natural events in human life, He taught the chosen people through the Patriarchs and Prophets.

dícia sua non manifestávit eis.

Glória Patri.

Ant. Sancta | Dei Génitrix, Virgo semper, María, | intercéde pro nobis ad Dóminum Deum nostrum.

CAPITULUM

Eccli. xxiv, 20

SICUT cinnamómum et bálsamum aromatízans odórem dedi: quasi myrrha eléxta, dedi suavitátem odóris.

R. Deo grátias.

Prima stropha sequentis Hymni dicitur flexis gentibus.

HYMNUS

AVE, maris stella,

Dei Mater alma,

Atque semper Virgo,
Felix cæli porta.

every nation: and His judgments He hath not manifested unto them.

Glory be.

Ant. Holy Mother of God, Mary ever Virgin, intercede for us with the Lord our God.

LITTLE CHAPTER

Eccli. xxiv, 20

I GAVE a sweet smell like cinnamon and aromatical balm: I yielded a sweet odour, like the choicest myrrh.

R. Thanks be to God.

The first strophe of the following Hymn is said kneeling.

HYMN

HAIL, O star of ocean,

God's own Mother blest,

Ever sinless Virgin,
Gate of heaven's rest.

In the fullness of time, however, He sent His only begotten Son and the Holy Ghost to be our Teacher, our Light, and our Strength. To the Church of Christ and especially to Mary, the Mother of the Church, God has entrusted His truths. God has not done so to any other nation. Let us, then, praise the Lord our God.

Mary deserves all our confidence; we should never cease to ask for her intercession.

The sweet-smelling spices, cinnamon, balm and myrrh are symbols of the graces and virtues which the Divine Wisdom granted to Mary, our heavenly Mother, and which the Holy Ghost brought to the highest perfection in her soul. Wherefore, in the *Salve Regina* we rightly call her "our sweetness."

HYMN

WE READ in the life of St. Dominic that during his hard and weary journeys the *Ave Maris Stella* was most often on his lips. In reciting this very old hymn St. Dominic found much consolation and new zeal and courage.

Mary's two excellent privileges of being the august Mother of God and the miraculous Vir-

Sumens illud Ave	Taking that sweet Ave,
Gabriélis ore,	Which from Gabriel came,
Funda nos in pace,	Peace confirm within us,
Mutans nomen Hevæ.	Changing Eva's name.
Solve vincla reis,	Break the sinner's fetters,
Profer lumen cæcis,	To the blind give day;
Mala nostra pelle,	Ward all evils from us,
Bona cuncta posce.	For all blessings pray.
Monstra te esse matrem,	Show thyself a Mother,
Sumat per te preces,	May the Word Divine,
Qui pro nobis natus	Born for us thine Infant,
Tulit esse tuus.	Hear our pray'rs through thine.
Virgo singuláris,	Virgin, all excelling!
Inter omnes mitis,	Mildest of the mild!
Nos, culpis solútos,	Freed from sin preserve us,
Mites fac et castos.	Meek and undefil'd.

gin incite our pious attention. Her exceptional power and eagerness to help her children urge us, moreover, to invoke her intercession. As the lonely sailor on a stormy sea looks up to the stars, not to miss the safe harbor, so may we in the tribulations and temptations of our life in the ocean of this world look up to Mary for our safety. As it would be most unseemly for a stranger to seek entrance into the palace of a king except by the door, so must all our efforts to attain Heaven be made through Jesus Christ, who called Himself the door. But how can one find the door except he passes through the gate? So how can one come to Jesus Christ except by His Mother, the blessed Gate of Heaven? When the shepherds hastened to the stable of Bethlehem they found Mary and Joseph first, and then the Infant lying in the manger (Luke ii: 16).

St. Gabriel's salutation was ever sweet music to Mary's ears. When we salute her with these same words, we, too, may confidently hope that she will accept us, poor sons and daughters of Eve, and make us her own beloved children. We pray her that for the sake of Jesus our Redeemer, who came principally to free us from the bondage of sin, she will obtain pardon and grace for all who are in sin, and light and courage for all who are in doubt and darkness. We ask that she who through her Divine Son crushes

Vitam præsta puram,
Iter para tutum,
Ut, vidéntes Jesum,
Semper collætémur.

Keep our life all spotless,
Make our way secure,
Till we find in Jesus,
Joys that shall endure.

Sit laus Deo Patri,
Summo Christo decus,
Spirítui Sancto,
Tribus honor unus. Amen.

Praise to God the Father,
Honour to the Son,
To the Holy Spirit
Be the glory one. Amen.

V. Ora pro nobis, sancta Dei Génitrix.

R. Ut digni efficiámur promissiónibus Christi.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

CANTICUM BEATAE MARIAE VIRGINIS
Lucæ i, 46-55

MAGNIFICAT * ánima mea Dóminum:

Et exsultávit spíritus meus * in Deo, salutári meo.

Quia respéxit humilitátem ancíllæ

CANTICLE OF THE BLESSED VIRGIN MARY
Luke i, 46-55

MY SOUL doth magnify the Lord:

And my spirit hath rejoiced: in God, my Saviour.

Because He hath regarded the humility

the head of the serpent may help us to gain remission of all punishment deserved for sin, the victory over all her spiritual enemies and an abundance of all supernatural virtues and gifts and graces.

Realizing that our Lord crucified gave us His Mother to be ours, we urgently beseech her to manifest to all mankind her motherly power and care, her love and tenderness. We express our conviction and confidence that for her sake Christ will accept our petitions, since for our sake He condescended to become her Son.

So we greet her as the purest of Virgins and the gentlest of Saints, and we pray her to make us imitators of her purity, her affability, her union with Jesus and partakers of her heavenly bliss.

Praise be to God the Father,
Honor be to Christ most high,
Praise and honor to the Holy Ghost,
To this most Blessed Trinity be transcendent
glory. Amen.

suæ: * ecce enim ex hoc beátam me dicent omnes generatiónes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericórdia ejus a progénie in progénies: * timéntibus eum.

Fecit poténtiam in bráchio suo: * dispérsit supérbos mente cordis sui.

Depósuit poténtes de sede, * et exaltávit húmiles.

Esuriéntes implévit bonis: * et dívites dimísit inánes.

Suscépit Israël púerum suum, * recordátus misericórdiæ suæ.

of His handmaid: for behold from henceforth all generations shall call me Blessed.

For He that is mighty hath done great things to me: and holy is His Name.

And His mercy is from generation to generation: unto them that fear Him.

He hath showed the might of His arm: He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich He hath sent empty away.

He hath received Israel His servant: being mindful of His mercy.

MAGNIFICAT

IN THE *Magnificat* we join our Blessed Lady to praise with her God's infinite goodness and mercy. The *Miserere* and the *De Profundis* are the characteristic prayers of the Old Testament. The *Our Father*, the *Hail Mary*, and the *Magnificat* are the most excellent prayers of the New Testament, for in these the children of Mary enjoy intimate friendship with both Jesus Christ and His beloved Mother and through them with the most holy Trinity.

When our Blessed Lady visited her cousin Elizabeth and was greeted by her as the Mother of the Promised Messiah, Mary raised her mind and heart to God in deepest gratitude and adoration, saying this preeminently beautiful hymn which reveals to us the most noble character of her perfect virtue. Mary's thoughts are so centered upon God and His greater glory that all honors granted her serve but to deepen her humility and to increase her gratitude. Her desires are so pure and free from all attachment to creatures that all God's favors towards her are for her a means of acknowledging and understanding His greatness more profoundly. For her God is truly the Lord possessing and exercising the supreme dominion over all things. His is truly a divine providence, regulating everything according to its proper purpose, condition

Sicut locútus est ad patres nostros, * Abraham, et sémini ejus in sǽcula.

Glória Patri.

Per totum Adventum:

Ant. O Virgo | vírginum, quómodo fiet istud? | Quia nec primam símilem visa es, nec habére sequéntem. | Fíliæ Jerúsalem, quid me admirámini? | Divínum est mystérium hoc, quod cérnitis.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

Orémus

Deus, qui de beátæ Maríæ Virginis útero, Verbum tuum, ángelo nuntiánte, carnem suscípere voluísti: præsta supplícibus

As He spoke unto our fathers: to Abraham and his seed for ever.

Glory be.

Throughout Advent:

Ant. O Virgin of virgins, how shall this be done? For thy like hath not appeared before nor since. Ye daughters of Jerusalem, why look ye at me in wonder? This Mystery which ye see is all divine.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

O God, who wast pleased, that Thy Word should take flesh of the womb of the Blessed Virgin Mary, and didst make

and His own designs. The great mysteries of God and our Redemption are seen by us only in the dim light of faith. By Mary, the Spouse of the Holy Ghost, more enlightened in virtue of the gifts and special actual graces of the Holy Ghost, they were likewise seen by faith, but so clearly and distinctly that they filled her with supernatural delight. St. Paul tells us that Moses, the great friend of God, kept his eyes fixed on God "as seeing Him that is invisible" (Hebr. xi: 27). Even more than any saint did Mary by her life of faith enjoy a well-nigh heavenly, spiritual happiness. Her soul proclaimed God's greatness and her own gratitude for all that God had done for her and for mankind in fulfilling His prophecies and in making her the Mother of the Saviour, perfecting at the same time her highly-treasured virginity.

From the depths of her heart Mary expresses her gratitude to God, because notwithstanding His infinite Majesty and her own littleness, He in His boundless benevolence was mindful of her. He has enriched her who recognizes her nothingness and unworthiness. Though she has become the Mother of God and the most blessed among women, she considers herself as His handmaid ready to offer Him every service. Henceforth, throughout time and eternity, all genera-

tuis; ut, qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúndem Christum Dóminum nostrum.

R. Amen.

it known unto her by the message of an Angel; grant that we Thy suppliants, who truly believe her to be the Mother of God may, through her intercession, find help with Thee. Through the same Christ our Lord.

R. Amen.

A Nativitate Domini usque ad Purificationem:

From Christmas to the Purification:

Ant. O admirábile commércium! | Creátor géneris humáni, | animátum corpus sumens, de Vírgine nasci dignátus est: | et procédens homo sine sémine, largítus est nobis suam Deitátem.

Ant. O wonderful intercourse! The Creator of human kind, taking unto Himself a living body, vouchsafed to be born of a Virgin, and, coming forth amongst us a Man without human generation, bestowed upon us His Divinity.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

tions in every part of the world shall call her blessed because of God's goodness to her and through her to all mankind. The Almighty who created the whole universe has done great things for her — in soul and body, for time and for eternity — and holy is His name. God's decrees and all His works are holy; wherefore, highest reverence is due to Him.

Mary praises the ways of God, the manifestations of His power, His holiness and His mercy in all His dealings with mankind through the centuries. His compassion for the needy and the distressed from the time of Adam becomes more evident with each new generation that regards Him with reverence. God showed the Majesty of His power when He led the Israelites into the Promised Land. He slew the proud sons of Sennacherib and humbled Nabuchodonosor. The haughty and the powerful, like Holofernes, Baltasar and Saul He has put down from their seats; the lowly, like Samuel and David, He has exalted. To the hungry — those desirous of spiritual food — He has given His manifold gifts as He gave the Jews manna in the desert, but the rich who trusted in their own resources He has left void. "Blessed are the poor in spirit for theirs is the Kingdom of heaven" (Matt. v: 3).

Orémus

Deus, qui salútis ætérnæ, beátæ Maríæ virginitáte fœcúnda, humáno géneri prǽmia præstitísti: tríbue, quǽsumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus auctórem vitæ suscípere, Christum Dóminum nostrum.

R. Amen.

A Festo Purificationis usque ad Pascha, et a Trinitate usque ad Adventum:

Ant. Sancta María, | succúrre míseris, juva pusillánimes, réfove flébiles, | ora pro pópulo, intérveni pro clero, | intercéde pro devóto fœmíneo sexu.

Let us pray

O God, who through the fruitful Virginity of Blessed Mary, hast given to mankind the reward of eternal salvation: grant, we beseech Thee, that we may feel the intercession she makes for us, through whom we have been made worthy to receive the Author of life, Christ our Lord.

R. Amen.

From the Purification until Easter, and from Trinity Sunday until Advent:

Ant. Holy Mary, succour the miserable, help the fainthearted, comfort the sorrowful, pray for the people, plead for the clergy, make intercession for the devout female sex.

Mary finally praises God's fidelity to His promises. It is a prayer of thanksgiving for the mystery of the Incarnation. The Son of God assumed human nature from the lineage of Israel. He kept His word as He spoke to our fathers, the patriarchs and prophets, especially to Abraham and his sons who followed Abraham's example of faith and obedience.

Pious humility is the fundamental attitude of the *Magnificat;* jubilant thanksgiving is its contents. The *Magnificat* is an appropriate prayer to be said after confession and holy Communion.

God has exalted the humble. These words of Mary are the keynote of the Magnificat. Our Lord Himself said: "He that humbleth himself shall be exalted" (Luke xviii: 14). Humility enables and disposes our soul to receive the great gift of God's benevolence. The humble man restrains the impetuosity of his soul from tending to great things against right reason. He realizes and declares that he is contemptible because of his misery, his weakness, his failings, his entire dependency. He patiently endures contempt, even wishes to be despised, for the sake of the truth and for the glory of God. In this spirit Abraham said, "I will speak to my Lord, whereas I am dust and ashes" (Gen. xviii: 27). The publican prayed, "O God, be merciful to me a sinner," And he went home justified (Luke xviii: 14).

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

Orémus

CONCEDE nos fámulos tuos, quǽsumus, Dómine Deus, perpétua mentis et córporis salúte gaudére: et gloriósa beátæ Maríæ semper Vírginis intercessióne, a præsénti liberári tristítia, et ætérna pérfrui lætítia. Per Christum Dóminum nostrum.

R. Amen.

Toto Tempore Paschali:

ANTIPHONA

Regína cæli, lætáre, allelúia;

Quia quem meruísti portáre, allelúia,

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

GRANT, we beseech Thee, O Lord God, that we Thy servants may enjoy continual health of mind and body: and that, through the glorious intercession of Blessed Mary, ever Virgin, we may be delivered from present sorrow and hereafter enjoy eternal happiness. Through Christ our Lord.

R. Amen.

From Easter to Trinity Sunday:

ANTHEM

Rejoice, O Queen of heaven, alleluia;

For He whom thou didst merit to bear, alleluia,

ANTIPHONS AND PRAYERS

IN THE Antiphon *O Virgo virginum* with joy and thanksgiving we praise Mary for her unparalleled privilege of divine Motherhood and holy virginity. And Mary in reply refers all to God, declaring her privilege a divine mystery.

We appreciate highly the wondrous interchange accomplished in the Incarnation when God stooped to human nature and bestowed upon it His divinity.

Mindful of the great mercy of God manifested in the virgin-birth of Christ, we ask His Holy Mother to intercede for us.

The Antiphon *Regina Cæli* was probably composed during the fifth century, but the author is not known. Rejoicing with Mary over the resurrection of her divine Son and the fulfillment of His own prophecy, we ask for her prayer.

We implore Mary's help for man in his various trials and needs in the Antiphon *Sancta Maria succurre.*

It is just and meet that we remember our Blessed Lady also as our Sorrowful Mother. The Holy Ghost admonishes us, "With thy whole heart forget not the groanings of thy mother" (Ecclus. vii: 29). It was from the Cross that our Lord said to St. John, "Behold thy mother" (John xix: 27). There Mary became our Mother

Resurréxit sicut dixit, allelúia;

Ora pro nobis Deum, allelúia.

Hath risen as He said, alleluia;

Pray to God for us, alleluia.

Tempore Ascensionis dicitur:

In Ascension Time:

Jam ascéndit, sicut dixit, allelúia;

Ora pro nobis Deum, allelúia.

Hath ascended to heaven as He said, alleluia;

Pray for us to God, alleluia.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Orémus

CONCEDE nos fámulos tuos, etc., *ut supra*, p. 186.

Let us pray

GRANT, we beseech Thee, O Lord God, etc., *as on* p. 186.

Et fit Commemoratio Sancti vel Beati diei dicitur.

Sequentes Memoriæ dicuntur per totum annum.

Here make Commemoration of the Saint or Blessed of the day.

The following Commemorations are said daily throughout the year.

by enduring unspeakable sufferings as she stood beneath the Cross participating in the great sacrifice of our Lord Crucified. "Let no one think that the purest Mother was favored with indescribable gifts and so closely united with the humanity and divinity of her holiest Son, only in order to continue to enjoy spiritual delights and pleasures, free from suffering and pain. Not so, for in closest possible imitation of her sweetest Son, this Lady lived to share both joy and sorrow with Him; the memory of what she had so vividly been taught concerning the labors and the death of her holiest Son was like a sword piercing her heart. This sorrow was proportionate to the knowledge and love which such a mother had for such a Son, and which His presence and intercourse so continually recalled to her mind. Although the whole life of Christ and of His most holy Mother was a continual martyrdom and suffering like that of the cross and was filled with incessant pain and labors, yet in the most pure and loving heart of the heavenly Queen there was also this special feature of suffering, that to her inward sight as a most loving Mother, the passion, torments, ignominies and death of her Son were forever present. And by this uninterrupted sorrow of thirty-three years she took upon herself the long vigil of our redemption and during all this time this sacrament was concealed in her bosom without companionship or alleviation from any creatures" (Maria Agreda III: 12).

MEMORIA DE BEATO DOMINICO PATRE NOSTRO

Ant. Magne | Pater, sancte Domínice, | mortis hora nos tecum súscipe, | et hic semper nos pie réspice.

V. Os justi meditábitur sapiéntiam.

R. Et lingua ejus loquétur judícium.

Orémus

Deus, qui Ecclésiam tuam beáti Domínici, Confessóris tui, Patris nostri, illumináre dignátus es méritis et doctrínis: concéde ut ejus intercessióne, temporálibus non destituátur auxíliis, et spirituálibus semper profíciat increméntis. Per Christum Dóminum nostrum.

R. Amen.

COMMEMORATION OF OUR HOLY FATHER ST. DOMINIC

Ant. Great Father, Saint Dominic, when our last hour arrives, welcome us above, and ever watch over us here below.

V. The mouth of the just man shall speak wisdom.

R. And his tongue shall utter judgment.

Let us pray

O God, who didst vouchsafe to enlighten Thy Church by the merits and teaching of our blessed Father Dominic, Thy Confessor, grant, through his intercession, that it may never be wanting in temporal help, and always grow up in spiritual increase. Through Christ our Lord.

R. Amen.

COMMEMORATIONS

WE RECALL St. Dominic's compassionate heart and his promise to be in heaven of greater aid to his children than he could be while on earth. We confidently ask for his assistance especially at the hour of our death.

The Versicle and Response are taken from Psalm 36. St. Dominic led by the Spirit of God preferred to speak only to God or of God.

"Great Father, St. Dominic." Truly great is St. Dominic even among all the Saints, since our holy Mother the Church in the preface of the holy Mass in honor of St. Dominic giving thanks to God addresses Him "who for the honor and defence of Thy Church didst wish to revive through the blessed patriarch Dominic the apostolic form of life. For he, supported always by the power of Thy Son's Mother, overcame heresy by his preaching, established an order of champions of the faith for the salvation of the nations, and won innumerable souls for Christ. The nations speak of his wisdom and the Church declares his praise. And therefore, with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to Thy glory."

MEMORIA DE S. CATHARINA SENENSI, VIRGINE ORDINIS NOSTRI[1]

Ant. Ad sedes | regni fáciat transíre supérni | Virgo fovens méritis nos Catharína suis.

V. Passer invénit sibi domum.

R. Et turtur nidum sibi, ubi ponat pullos suos.

Orémus

DEUS, qui beátæ Catharínæ, virginitátis et patiéntiæ speciáli privilégio decorátæ, malignántium spiríttuum certámine víncere, et in amóre tui nóminis inconcússe permanére tribuísti: concéde quǽsumus, ut ejus imitatióne, calcáta mundi nequítia, et

COMMEMORATION OF ST. CATHERINE OF SIENA, VIRGIN[1]

Ant. May the virgin Catherine, cherishing us by her merits, lead us to the heavenly kingdom.

V. The sparrow found herself a house.

R. And the turtle dove a nest for herself, where she may place her young.

Let us pray

O GOD, who didst enable blessed Catherine by a special privilege of virginity and patience, to overcome the assaults of evil spirits, and to stand unshaken in the love of Thy holy name, grant we beseech Thee, that, after her example, treading under foot

[1] This commemoration is made daily except at first and second Vespers of Feasts of First or Second Class. It is also omitted on April 30 and throughout the octave, in favor of the special commemoration prayers for the festival.

As Saint Catherine while on earth through her holy example and pious instructions helped so many to prepare for heaven, so we ask her to assist us at the hour of our death.

The Versicle and Response are taken from Verse 4, Psalm 83, and refer to the heavenly home where St. Catherine enjoys perfect peace and where all her holy desires are fulfilled.

Since it was God's holy will that St. Catherine should merit celestial glory as a reward for great victories, the powers of darkness were allowed to wage an implacable warfare against her. The devils attacked her on every side but most fiercely against her purity of soul, so that at one time she was plunged into a profound melancholy. But "charity is patient" (Cor. xiii: 4), and as Bl. Raymond tells us, the seraphic virgin in an heroic fight against all these temptations remained faithful, declaring "I have chosen sufferings for my consolation; not only will it not be difficult for me, but delightful, to undergo similar afflictions and even greater ones for the love of my Jesus and as long as His Majesty wills." Then the evil spirits fled and our Lord consoled her. St. Catherine asked Him, "Lord, where wert Thou when my heart was so tormented?" "Daughter," was the reply, "I was in the midst of thy heart."

ómnium hóstium superátis insídiis, ad tuam secúre glóriam transeámus. Per Christum Dóminum nostrum.

R. Amen.

the wickedness of the world and overcoming the wiles of all our enemies, we may safely pass onward to Thy glory. Through Christ our Lord.

R. Amen.

MEMORIA DE SANCTIS ORDINIS

Ant. Christi | pia grátia Sanctos sublimávit, | quos Patris Domínici Ordo propagávit: | nos eórum méritis pétimus juvári, | atque suis précibus Deo commendári.

V. Sapiéntiam Sanctórum narrent pópuli.

R. Et laudem eórum núntiet Ecclésia.

COMMEMORATION OF THE SAINTS OF THE ORDER

Ant. The holy grace of Christ hath exalted the saints, whom the Order of Father Dominic has raised up. We beg to be helped by their merits and to be commended to God by their prayers.

V. Let the nations tell of the wisdom of the Saints.

R. And the Church show forth their praise.

Orémus

CONCEDE, quǽsumus, omnípotens Deus, ut ad meliórem vitam,

Let us pray

GRANT, we beseech Thee, Almighty God, that the ex-

People of all nations have joined the Dominican Order and, following the holy example of St. Dominic, they have sanctified their lives and obtained the glory of heaven. Many have been canonized or beatified by the Church. Trusting in their merits and their power with God, we ask for their prayer and help.

The Versicle and Response are taken from Ecclesiastes xliv: 15. The wisdom of the Saints calls for our imitation and the Church honors their memory.

In the preface of the holy Mass in honor of St. Dominic the Church praises him for having established an order of champions of the faith for the salvation of the nations and for so winning innumerable souls for Christ. It is worthy of note that the order of St. Dominic numbers among its members fifteen canonized saints and two hundred eighty-eight beatified saints. Of these, two hundred eight are honored as martyrs, sixty-six as confessors, twenty-three as virgins, three as matrons, and three as widows. What characterizes them all is that they were, indeed, champions of the faith. In all of them are verified the words of the Holy Ghost, "The just man lives by faith" (Rom. i: 17). These holy Dominicans joined the Order of Preachers to devote their lives not to the various kinds of science or art or education, but to seek the truth of faith, to regulate their lives accordingly, and then to give testimony of the truth

Sanctórum tuórum Ordinis nostri exémpla nos próvocent: quátenus, quorum memóriam ágimus, étiam actus imitémur. Per Christum Dóminum nostrum.

R. Amen.

MEMORIA DE OMNIBUS SANCTIS

Ant. Sancti | Dei omnes intercédere dignémini | pro nostra omniúmque salúte.

V. Oráte pro nobis, omnes Sancti Dei.

R. Ut digni efficiámur promissiónibus Christi.

Orémus

TRIBUE, quǽsumus, Dómine, omnes Sanctos tuos júgiter pro nobis oráre, et eos cleménter exaudíre dignéris. Per

amples of the Saints of our Order may incite us to a better life; that we may imitate their actions whose blessed memory we celebrate. Through Christ our Lord.

R. Amen.

COMMEMORATION OF ALL SAINTS

Ant. O all ye Saints of God, vouchsafe to intercede for the salvation of us and of all mankind.

V. Pray for us, O all ye Saints of God.

R. That we may be made worthy of the promises of Christ.

Let us pray

GRANT, we beseech Thee, O Lord, that all Thy Saints may continually pray for us, and vouchsafe of Thy clemency mer-

by their teaching and working and suffering for Christ and His Church. They knew that before all else God requires faith, by which we believe in Him whom God has sent, "This is the work of God that you believe in Him whom He hath sent" (John vi: 29). St. Augustine and St. Thomas insist, "It is primarily faith that subjects and unites the soul to God" (IV Sent. 10, 6, 2). The Council of Trent declared, "Faith is the root and foundation of all justification" (Sess. 6, Chap. 8). The Saints judged all things, saw all things, and hence used or renounced all things, in the light of supernatural faith. Natural prudence, natural science, natural experience, natural success or failure were for them always only of secondary importance. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world" (Eph. vi: 14). "With Christ I am nailed to the Cross . . . I live in the faith of the Son of God who loved me and delivered Himself for me" (Gal. ii: 20). "If I yet pleased men, I should not be the servant of Christ" (Gal. i: 10).

Being enlightened by faith, the Saints appreciated nothing more highly than sanctifying grace. They understood that by it we are united with Christ, as the branches are united with the vine. By grace we have become the children of God and heirs with Christ. Every degree of grace is in itself infinitely valuable, more precious than all created things in heaven and on earth,

Christum Dóminum nostrum.

R. Amen.

MEMORIA DE PACE

Ant. Da pacem, | Dómine, in diébus nostris; | quia non est álius, qui pugnet pro nobis, | nisi tu, Deus noster.

V. Fiat pax in virtúte tua.

R. Et abundántia in túrribus tuis.

Orémus

DEUS, a quo sancta desidéria, recta consília et justa sunt ópera: da servis tuis illam, quam mundus dare non potest, pacem; ut, et corda nostra mandátis tuis dédita et hóstium subláta formídine, témpora sint, tua protectióne, tranquílla. Per Dóminum nostrum

cifully to hear them. Through Christ our Lord.

R. Amen.

COMMEMORATION FOR PEACE

Ant. Grant peace, O Lord, in our days, for there is none other to fight for us, but Thou, our God.

V. Peace be within thy strength.

R. And plenteousness in thy towers.

Let us pray

O GOD, from whom are holy desires, right counsels and just works, grant to Thy servants that peace, which the world cannot give; that our hearts, being intent upon Thy commandments, and the fear of our enemies taken away, the times, through Thy protec-

a treasure for which we should with the Apostle count all things lost that we may gain Christ. St. Thomas teaches that it is a greater work to bring a sinner back to grace than to create heaven and earth (S. T. I. II. 112. 9). Following the example of St. Dominic, these holy Dominicans then devoted their work and suffering to the salvation of others, "doing the truth in charity" (Eph. iv: 15). As Blessed Raymond, the Confessor of St. Catherine of Siena, relates, our Lord one day showed her a soul for which she had obtained salvation by her prayer and patience. Thereafter St. Catherine did not hesitate to cover with kisses the footsteps of those who were engaged in bringing sinners to repentance and, transported with joy, she said to Blessed Raymond, "Had you, my father, beheld the beauty of a soul adorned with grace, you would certainly for the sake of one such soul gladly suffer death a thousand times. The beauty of this soul was such that no words could decribe it." And our Lord said to the Saint, "Behold it is through thee that I have regained this soul which was already lost. Does it not appear to thee very resplendent and beautiful? Who then, would not accept any and all pain in order to win so wonderful a creature? If I have shown thee this soul, it is to make thee more ardent to procure the salvation of all and in order that thou mayest lead others to this work according to the grace that shall be given thee."

Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sǽcula sæculórum.

R. Amen.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Benedicámus Dómino.

R. Deo grátias.

V. Ave, María, grátia plena, Dóminus tecum.

R. Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.

tion, may be peaceful. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. Hail, Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

Ad Completorium

V. Ave, María, grátia plena, Dóminus tecum.

R. Benedícta tu in muliéribus, et bene-

At Compline

V. Hail, Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and

Compline

COMPLINE completes the Office of the day and serves for the night prayer. On the night before the great sacrifice of our Lord on the cross He urgently and repeatedly admonished His disciples to pray and to watch, though they were very tired. And in His agony He prolonged His prayer. We should with fervent prayer prepare for the battle against the powers of darkness. We read in the Gospel that our Lord often passed the night in prayer. St. Dominic and many other Saints did likewise. As the night is the time for rest, it reminds us of the final repose in the heavenly Jerusalem. Our evening prayer should be not only a prayer of thanksgiving but also a fervent petition for the grace of a happy death. As we should always unite our prayers with those of our Lord and our Blessed Lady, it is especially appropriate to unite our night prayer with theirs.

Furthermore, whatever hinders our union with God should be removed at least before we go to rest for the night. But the greatest hindrance is sin and habitual infidelity to the Rule. Therefore, our evening prayer should be united with an examination of conscience and an act of contrition. Progress in virtue also is especially hindered by attachment to our own one-sided judgment and inordinate self-love, the fruitful source of faults and sins. One of the best remedies for this evil is the habitual state of contrition which

díctus fructus ventris tui, Jesus.

V. Convérte nos, Deus salutáris noster.

R. Et avérte iram tuam a nobis.

V. Deus, in adjutórium meum inténde.

R. Dómine, ad adjuvándum me festína.

Glória Patri.

Sicut erat. Allelúia.

A Septuagesima vero usque ad Pascha loco *Allelúia* dicitur *Laus tibi, Dómine, Rex ætérnæ glóriæ.*

blessed is the fruit of thy womb, Jesus.

V. Convert us, O God, our Saviour.

R. And turn away Thy wrath from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be.

As it was. Alleluia.

From Septuagesima until Easter instead of *Alleluia* is said *Praise be to Thee, O Lord, King of everlasting glory.*

PSALMUS 131

MEMENTO, Dómine, David, * et omnis mansuetúdinis ejus.

Sicut jurávit Dómino, * votum vovit Deo Jacob:

Si introíero in tabernáculum domus meæ, * si ascéndero in lectum strati mei:

Si dédero somnum

PSALM 131

LORD, remember David: and all his meekness.

How he swore to the Lord: he vowed a vow to the God of Jacob.

If I shall enter into the tabernacle of mine house: if I shall go up into the bed wherein I lie:

If I shall give sleep

means habitual supernatural detestation and hatred of sin. St. Catherine of Siena did not cease to implore mercy and she always ended her prayers with the invocation, "Have pity on me, O Lord, for I have sinned." And our Lord has a special promise for a repentant sinner, "Blessed are they that mourn, for they shall be comforted" (Matt. v: 5).

With this invocation *Converte* taken from Verse 5 of Psalm 84, we pray that God may graciously turn us entirely to Himself and forgive us all our offenses.

PSALM 131

KING DAVID had taken an oath to build God a temple for the Ark of the Covenant and for that cause he endured many anxieties and troubles. Since God allows us to speak to Him in a human way, the psalmist in the opening verses asks God to remember David's piety and zeal for His glory. At that time the Ark of the Covenant, this symbol of God's presence, the High Altar of the Old Testament, was in the neighborhood of Cariathiarim, the "town of the woods," where the people worshipped God. Then it was brought to the Holy City and as the people were anxious to have a glorious temple worthy of God's Majesty and presence in it, they

óculis meis, * et pálpebris meis dormitatiónem.

Et réquiem tempóribus meis: donec invéniam locum Dómino, * tabernáculum Deo Jacob.

Ecce audívimus eam in Ephrata: * invénimus eam in campis silvæ.

Introíbimus in tabernáculum ejus: * adorábimus in loco, ubi stetérunt pedes ejus.

Surge, Dómine, in réquiem tuam, * tu et arca sanctificatiónis tuæ.

Sacerdótes tui induántur justítiam: * et sancti tui exsúltent.

Propter David, servum tuum, * non avértas fáciem Christi tui.

Jurávit Dóminus

to mine eyes: or slumber to mine eyelids,

Or rest to my temples: until I find out a dwelling-place for the Lord: a tabernacle for the God of Jacob.

Behold we have heard of it in Ephrata: we have found it in the fields of the wood.

We will go into His tabernacle: we will adore in the place where His feet stood.

Arise, O Lord, into Thy resting-place: Thou and the Ark which Thou hast sanctified.

Let Thy priests be clothed with justice: and let Thy saints rejoice.

For Thy servant David's sake: turn not away the face of Thine Anointed.

The Lord hath

were equally anxious that the priests be clothed with righteousness. So they prayed the Lord for David's sake to bless all the priests and the faithful and especially their King, the Anointed of the Lord.

In the second part of the psalm, the psalmist recounts the promises God has given in return. The Lord has sworn to David that his posterity will remain upon his throne if they be faithful, and that to the greatest of his sons, the Messiah, He will give an eternal kingdom. He has chosen Sion to be His dwelling place forever. From this sanctuary He will give His temporal and spiritual blessing in abundance, especially to the poor, the priests, and the devout people and they shall rejoice with exceeding great joy. From this sanctuary he will also grant an offspring to King David in the person of the Messiah, who will be as a burning lamp for him.

God will destroy the enemies of the Messiah and honor Him with a brilliant crown which shall be a sign of His kingly and priestly dignity. Jesus Christ, the Son of God, became as man the son of David, and David's home — Bethlehem and Sion — became the native land of the Messiah. After the enthronement of Jesus Christ, the Kingdom of David became the spiritual Kingdom of the Messiah which was extended to the whole world and to all centuries till the end of time. In the Church of Jesus Christ were fulfilled the promises of this psalm:

David veritátem, et non frustrábitur eam: * de fructu ventris tui ponam super sedem tuam.

Si custodíerint fílii tui testaméntum meum, * et testimónia mea hæc, quæ docébo eos:

Et fílii eórum usque in sǽculum, * sedébunt super sedem tuam.

Quóniam elégit Dóminus Sion: * elégit eam in habitatiónem sibi.

Hæc réquies mea in sǽculum sǽculi:* hic habitábo quóniam elégi eam.

Víduam ejus benedícens benedícam: * páuperes ejus saturábo pánibus.

Sacerdótes ejus índuam salutári: * et sancti ejus exsultatióne exsultábunt.

Illuc prodúcam cor-

sworn the truth unto David and will not make it void: of the fruit of thy body will I set upon thy throne.

If thy children will keep My covenant: and these My testimonies which I shall teach them.

Their children also for evermore: shall sit upon thy throne.

For the Lord hath chosen Sion: He hath chosen it for His dwelling.

This is My rest for ever and ever: here will I dwell, for I have chosen it.

Blessing I will bless her widow: I will satisfy her poor with bread.

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

There will I bring

"This is my rest forever and ever; here will I dwell for I have chosen it." In this spiritual Kingdom Jesus Christ, the eternal King, offers to His faithful a spiritual bread that gives consolation and divine assurance of immortality to all.

King David's zeal for God's glory should be our model. Our own soul is to be God's holy temple and resting place till we become a member of the Church triumphant in heaven. With Mary, the mystical Ark of the Covenant, we will then enjoy eternal rest in the true city of God.

Never can our sacrificing love for the earthly Sanctuary of Christ be too zealous. The Son of God became man that upon earth He might build His Church to glorify thereby His Heavenly Father and to sanctify and save men till the end of time. For His Church, the heavenly Kingdom, the Kingdom of God, the immaculate Bride of Christ, His mystical Body,—Jesus the Son of God lived and prayed and suffered and died and rose again and ascended into heaven and sent the promised Paraclete, the Holy Ghost, to abide with it forever (John xiv: 16). "Christ loved the Church and delivered Himself up for it that He might sanctify it" (Eph. v: 25). How great, then, should be our joy, how deep our gratitude, how fervent our love and work and zeal for the Tabernacle of God among men!

nu David, * parávi lucérnam Christo meo.

Inimícos ejus índuam confusióne: * super ipsum autem efflorébit sanctificátio mea.

Glória Patri.

forth a horn to David: I have prepared a lamp for mine Anointed.

His enemies I will clothe with confusion: but upon Him shall My sanctification flourish.

Glory be.

PSALMUS 132

Ecce quam bonum, et quam jucúndum * habitáre fratres in unum.

Sicut unguéntum in cápite, * quod descéndit in barbam, barbam Aaron.

Quod descéndit in oram vestiménti ejus: * sicut ros Hermon, qui descéndit in montem Sion.

Quóniam illic mandávit Dóminus benedictiónem, * et vitam usque in sǽculum.

Glória Patri.

PSALM 132

Behold how good and how pleasant it is: for brethren to dwell together in unity.

It is like the precious ointment on the head: that ran down upon the beard, even the beard of Aaron.

Which ran down to the hem of his garment: as the dew of Hermon which descended on Mount Sion.

For there the Lord hath commanded blessing: and life for evermore.

Glory be.

PSALM 132

THE psalmist praises the beauty and blessedness of a community united by brotherly love. Such an harmonious dwelling together of the people is as agreeable as the holy ointment which was poured upon the head of the High Priest at his consecration and trickled down upon his long beard that fell even to the border of his vestment. The psalmist speaks of holy oil because the family of the Israelites should be recognized as a holy religious community. The Israelites went on a pilgrimage to the Holy City three times a year. On these occasions they gathered in a joyful reunion around their High Priest, the visible representative of God, vested with authority and splendor. In this union the Jews found their strength, and the stronger their union with God Himself, the highest common center, the stronger was their union with one another. This is more perfectly verified in congregations of faithful Christians and communities of religious orders, where our Lord in the Blessed Sacrament is the strong bond of perfect unity. No one is allowed to participate in "the breaking of the holy Bread" if he does not truly love his neighbor (cf. Matt. v: 22), and our love for God is not sincere if our love towards our neighbor is not sincere. As we read in the Rule of St. Augustine, all the members

PSALMUS 133

Ecce nunc benedícite Dóminum, * omnes servi Dómini:

Qui statis in domo Dómini, * in átriis domus Dei nostri.

In nóctibus extóllite manus vestras in sancta, * et benedícite Dóminum.

Benedícat te Dóminus ex Sion, * qui fecit cælum et terram.

Glória Patri.

Ant. Virgo María | non est tibi símilis nata in mundo inter mulíeres: | florens ut rosa, fragrans sicut lílium: | ora pro nobis, sancta Dei Génitrix.

PSALM 133

Behold now bless ye the Lord: all ye servants of the Lord.

Who stand in the house of the Lord: in the courts of the house of our God.

In the nights lift up your hands to the holy places: and bless ye the Lord.

May the Lord bless thee out of Sion: He who made both heaven and earth.

Glory be.

Ant. O Virgin Mary, there is no one in the world born of woman like to thee; flourishing like the rose, fragrant as the lily: pray for us, O holy Mother of God.

CAPITULUM

Eccli. xxiv, 24

Ego mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei.

LITTLE CHAPTER

Eccli. xxiv, 24

I am the mother of fair love, and of fear, and of knowledge, and of holy hope.

of a religious Community should be "of one mind and one heart in God." Then all will enjoy a foretaste of heaven.

The psalmist gives another picture of pleasant harmony in community life. He compares the peaceful unity of the chosen people with the dew that so abundantly falls upon Mount Hermon and from there apparently flows down upon the hills of Sion. As the copious dew refreshes and fertilizes the soil, so does brotherly love bring blessings upon a nation. God has made Sion a sanctuary of great blessings for the united Israelites. Both the dew and God's blessings come from above quietly, gently, refreshing; both tenderly alleviate and sweeten the human heart.

As in the early days of Christianity Mary was the heart of the Church (Acts i: 13; ii: 1, 42), so our common devotedness to Mary is now the means of enjoying concord, cordiality and peace in the religious community.

PSALM 133

IN THIS, the last of the Gradual or Pilgrims' psalms, we are reminded of the duty which fell upon the priests and levites whom the departing pilgrims urged to continue the praises of the Lord, on special occasions even during the night. They were asked to pray with uplifted hands as was the custom among the Jews ac-

R. Deo grátias.

V. Intercéde pro nobis, sancta Virgo vírginum, * Mater Dei, María.

R. Intercéde pro nobis, sancta Virgo vírginum, * Mater Dei, María. *V.* Ut digni efficiámur * promissiónibus Christi. *R.* Mater Dei, María. *V.* Glória Patri, et Fílio, * et Spirítui Sancto. *R.* Intercéde pro nobis, sancta Virgo vírginum, * Mater Dei, María.

R. Thanks be to God.

V. Intercede for us, O holy Virgin of virgins, Mary, Mother of God. *R.* Intercede for us, O holy Virgin of virgins, Mary, Mother of God. *V.* That we may be made worthy of the promises of Christ. *R.* Mary, Mother of God. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. *R.* Intercede for us, O holy Virgin of virgins, Mary, Mother of God.

HYMNUS

VIRGO singuláris,
Inter omnes mitis,

Nos, culpis solútos,

Mites fac et castos.

HYMN

VIRGIN, all excelling!
Mildest of the mild!

Freed from sin, preserve us,

Meek and undefil'd.

cording to the example of Moses. The priests in response asked God to grant His blessings to the departing people. As the levites in single groups were officially employed in the service of the Lord in the temple, we may understand this psalm also to be a mutual exhortation for the continuance of their prayers which were followed by the priests' blessing given to the pilgrims leaving the Holy City.

With this prayer we may also address the holy angels who, during our absence, adore our Lord in the Blessed Sacrament with all reverence and love. We may likewise address the angels and saints in heaven, especially Mary their Queen, who in return will implore the Lord to bestow upon us His heavenly blessings.

The rose may be a symbol of charity and the lily a symbol of purity, but next to the perfection of God and of His Son made man, there is no charity and no purity like that of Mary, the holy Mother of God, whose praises we chant and whose intercession we implore.

As the Divine Wisdom gives a peculiar splendor to our filial fear as well as to our faith, hope, and charity, so Mary as our Mother gives a special brightness to our whole religious life. For this we are most grateful.

Vitam præsta puram,
Iter para tutum,
Ut, vidéntes Jesum,
Semper collætémur.

Keep our life all spotless,
Make our way secure,
Till we find in Jesus,
Joys that shall endure.

Sit laus Deo Patri,
Summo Christo decus,
Spirítui Sancto,
Tribus honor unus. Amen.

Praise to God the Father,
Honour to the Son,
To the Holy Spirit
Be the glory one. Amen.

V. Post partum Virgo invioláta permansísti.

V. After childbirth thou still didst remain a Virgin undefiled.

R. Dei Génitrix, intercéde pro nobis.

R. O Mother of God, intercede for us.

CANTICUM SIMEONIS
Lucæ ii, 29-32

NUNC dimíttis servum tuum, Dómine, * secúndum verbum tuum in pace:

Quia vidérunt óculi mei * salutáre tuum,

CANTICLE OF SIMEON
Luke ii, 29-32

NOW Thou dost dismiss Thy servant, O Lord: according to Thy word in peace:

Because mine eyes have seen: Thy salvation.

VERSICLES AND RESPONSES

WHEN Jesus drew nigh to Jericho a certain blind man asked Him for mercy as St. Luke tells us (xviii: 35). When his prayer was not granted and he was rebuked for his entreaties, he cried out much more, "Son of David, have mercy on me." Then Jesus standing commanded him to be brought unto Him and miraculously healed him. In a similar manner we trust that Mary, the Mother of Jesus, will hear our prayer, if we repeatedly ask her to intercede for us and make us worthy of the promises of Christ.

In this hymn we have the last three strophes of the *Ave Maris Stella.*

CANTICLE OF SIMEON

WHEN the Infant Jesus was brought to the temple on the day of His presentation, an old man Simeon, enlightened and directed by the Holy Ghost, came to the temple. Recognizing the Divine Saviour and taking Him into his arms he thanked God in the words of this beautiful prayer. Overwhelmed with joy he blessed the Lord, confessing that all his desires had

Quod parásti * ante fáciem ómnium populórum,

Lumen ad revelatiónem Géntium, * et glóriam plebis tuæ Israël.

Glória Patri.

Sequens Antiphona dicitur flexis genibus:

Ant. Sub tuum | præsídium confúgimus, sancta Dei Génitrix: | nostras deprecatiónes ne despícias in necessitátibus, | sed a perículis cunctis líbera nos semper, Virgo benedícta.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

Orémus

CONCEDE, misericors Deus, fragilitáti nostræ præsídium: ut, qui sanctæ Dei Genitrícis memóriam

Which Thou hast prepared: before the face of all peoples,

A light to the revelation of the Gentiles: and the glory of Thy people Israel.

Glory be.

The following Anthem is said kneeling:

Ant. We fly to thy patronage, O Holy Mother of God: despise not our petitions in our necessities, but deliver us from all dangers, O ever blessed Virgin.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

GRANT, O merciful God, protection to our frailty: that we, who celebrate the memory of the Holy

been realized. He praised Jesus as the Light of nations, the Glory of Israel, the Salvation of mankind.

We can imagine, for example, how Blessed Imelda with all the fervor of her loving soul said the same prayer when in her first and only holy Communion she received the same Infant Jesus and embracing Him with most pious and intimate friendship she instantly left this world and went with Him to heaven.

O Jesus, Son of God, Light of light, may the light of Thy word and the fire of Thy sacrifice shine brilliantly in my soul. O Jesus, Son of Mary, glory of Israel and of the whole universe, Thou art my only glory. O Jesus, Saviour of all the world, be my salvation and make me worthy of a spiritual Holy Communion. O Holy Ghost, detach my heart from created things that I may long only for Jesus; direct my mind and heart that I may seek only Jesus; make me follow Thy holy inspirations that I may find Jesus with Mary and Joseph.

Each year on December 22, the Dominican Order celebrates the feast of the Patronage of the Blessed Virgin Mary. From the days of St. Dominic, his Order enjoyed the special maternal protection of Mary. On one occasion when St. Dominic was praying fervently for his Order in the convent of St. Sabina in Rome, our Lord in a vision told him, "I have given thy or-

ágimus; intercessiónis ejus auxílio, a nostris iniquitátibus resurgámus. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sǽcula sæculórum.

R. Amen.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Benedicámus Dómino.

R. Deo grátias.

Si cantetur *Salve, Regina,* sequentes versus et Responsorium omittuntur.

V. Ave, María, grátia plena, Dóminus tecum.

R. Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.

Mother of God, may, by the help of her intercession, arise from our sins. Through the same Jesus Christ our Lord Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

The *Salve, Regina,* if sung, may replace the *Ave, Maria.*

V. Hail, Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

der to my Mother." Then the Blessed Virgin opened her mantle and, extending it before the eyes of St. Dominic so that its immensity covered the space of all the heavenly country, showed him under its folds a vast number of his friars. Throughout all the centuries it has been the constant practice of the members of the Dominican Order to have recourse to the patronage of our Blessed Lady, and countless are the favors bestowed upon them by Mary.

In the Oration we again humbly pray that by the help of Mary's intercession God may grant us the forgiveness of all our sins.

Blessed Jordan says in his biography of St. Dominic that Blessed Reginald, who was received into the Dominican Order by St. Dominic himself, shortly thereafter fell sick so that the physicians despaired even of saving his life. Then St. Dominic earnestly implored God for him and whilst he was yet praying, the Blessed Virgin Mary appeared to Reginald, anointed him and said, "Let thy feet be shod for the preaching of the Gospel of peace." Then she showed him the habit of the Friars Preachers saying to him, "Behold the habit of thy Order," and so she disappeared from his eyes. At the same time Reginald was cured. Blessed Jordan emphasizes the fact that St. Dominic told this incident to many people and that in Paris he himself heard it from the lips of St. Dominic.

SALVE, Regína, mater misericórdiæ; vita, dulcédo et spes nostra, salve. Ad te clamámus éxsules fílii Hevæ. Ad te suspirámus geméntes et flentes in hac lacrimárum valle *(Hic omnes genuflectunt)*. Eja ergo, advocáta nostra, illos tuos misericórdes óculos ad nos convérte. Et Jesum, benedíctum fructum ventris tui, nobis post hoc exsílium osténde *(Omnes surgunt)*. O clemens, o pia, o dulcis Virgo María! (*T. P.* Allelúia.)

V. Dignáre me laudáre te, Virgo sacráta. (*T. P.* Allelúia.)

R. Da mihi virtútem contra hostes tuos. (*T. P.* Allelúia.)

HAIL, holy Queen, Mother of mercy; hail our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears *(All kneel)*. Turn then, most gracious advocate, thine eyes of mercy towards us; and, after this our exile, show unto us the blessed fruit of thy womb, Jesus *(All rise)*. O merciful, O loving, O sweet Virgin Mary! (*P. T.* Alleluia.)

V. Make me worthy to praise thee, holy Virgin. (*P. T.* Alleluia.)

R. Give me strength against thine enemies. (*P. T.* Alleluia.)

SALVE REGINA

BLESSED JORDAN, who became Master General of the Order after the holy death of St. Dominic (1221), established the custom of singing the *Salve Regina* after Compline in procession to the altar of Mary. This hymn is ascribed to Herman Contractus (1054) and expresses most beautifully our confidence in Mary, our heavenly Mother.

On June 2, 1260, while Blessed Sadoc with his forty-eight beatified companions were devoutly singing the *Salve Regina* in the Dominican Convent Chapel, Sandomir (Poland), they were assassinated by the Tartars and thus gained the glorious crown of martyrdom. Since then it has ever been the pious custom in the Dominican Order to invoke our most gracious Advocate Mary for a holy death by singing the *Salve Regina* whenever a member of the Order is leaving this valley of tears to be admitted to the Beatific Vision of our Lord Jesus Christ.

We do not cease saluting and invoking Mary also by praying the Rosary. In 1922, two Spanish Bishops who had worked in China for more than twenty-five years visited America and said that, by explaining the Rosary, they succeeded best in making known the most excellent prayers and the most consoling mysteries of the Church. "We know of no Catholic," they said, "who left the Church and joined the Protestants, and we ascribe this consoling fact to the power of the holy Rosary."

Orémus

CONCEDE nos, fámulos tuos, quǽsumus, Dómine Deus, perpétua mentis et córporis salúte gaudére: et gloriósa beátæ Maríæ semper Vírginis intercessióne, a præsénti liberári tristítia et ætérna pérfrui lætítia. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

GRANT we beseech Thee, O Lord God, that we Thy servants may enjoy continual health of mind and body; and that, through the glorious intercession of Blessed Mary, ever Virgin, we may be delivered from present sorrow and hereafter enjoy eternal happiness. Through Christ our Lord.

R. Amen.

O LUMEN

O Lumen Ecclésiæ, doctor veritátis, rosa patiéntiæ, ebur castitátis, aquam sapiéntiæ, propinásti gratis: prædicátor grátiæ nos junge beátis. (*T. P.* Allelúia.)

V. Ora pro nobis, beáte Pater Domínice. (*T. P.* Allelúia.)

O LIGHT

O Light of the Church, doctor of truth, rose of patience, ivory of chastity, freely hast thou dispensed the water of wisdom: herald of grace, unite us to the blessed. (*P. T.* Alleluia.)

V. Pray for us, blessed Father Dominic. (*P. T.* Alleluia.)

O LUMEN ECCLESIAE

IN THIS solemn Antiphon composed by Constantine of Ovieto, we salute St. Dominic, the brilliant exemplar of apostolic virtues, and beseech him to unite us to the blessed in heaven.

We conclude our invocation with the prayer of the Church in the Mass of St. Dominic and ask God to relieve us from the burden of our sins through the intercession of our Holy Father, who promised to be in heaven of greater aid than he could be while still on earth.

St. Catherine of Siena speaking in the person of the Eternal Father says in her *Dialogues* (Ch. 158), "If you look at the ship of your Father Dominic, My beloved son, you will see with what perfect order he governed it, desiring that his children should devote themselves solely to My honor and the salvation of souls, by the light of science. He took on him the office of My Son, the Only Begotten Word. He was, indeed, a shining light, whom I gave to the world through the hands of Mary, whom I placed in the mystical Body of the Church to root out heresy. On what table did he and his sons feed by the light of science? At the table of the Cross, where full of holy desires they fed on souls in My honor. For Dominic desired that his sons should attend to no other end than this, to seek the praise and glory of My Name by the salvation of souls."

R. Ut digni efficiámur promissiónibus Christi. (*T. P.* Allelúia.)

R. That we may be made worthy of the promises of Christ. (*P. T.* Alleluia.)

Orémus

Let us pray

CONCEDE quǽsumus omnípotens Deus, ut qui peccatórum nostrórum póndere prémimur, beáti Domínici confessóris tui Patris nostri patrocínio sublevémur. Per Christum Dóminum nostrum.

GRANT, we beseech Thee, almighty God, that we who are oppressed with the weight of our sins may be relieved by the intercession of Thy confessor and our Father, the blessed Dominic. Through Christ our Lord.

R. Amen.

R. Amen.

Fidélium ánimæ per misericórdiam Dei requiéscant in pace.

May the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

R. Amen.

Postea secreto:

Then in secret:

Pater noster, qui es in cælis: sanctificétur nomen tuum.

Our Father, who art in heaven: hallowed be Thy name.

Blessed Jordan speaking of St. Dominic's nine years as a Canon Regular of Osma says: He, like a flourishing olive tree and growing cypress, remained day and night in the church, applying himself constantly to prayer and scarcely ever leaving the cloister for fear of shortening the time for contemplation. God had given him a deep sorrow for sinners, for the afflicted and the miserable, whose woes St. Dominic enshrined in his inner sanctuary of compassion, and the deep, loving sorrow he felt for them was so intense as to seek relief in tears. His almost constant habit was to pass the night in prayer and communion with God. During his subsequent apostolic life, however fatigued he might be at the end of a long day's journey, he would press forward hoping to reach some religious house in time to sing Matins; in the Divine Office and in prayer at the foot of the altar throughout the night he sought rest and refreshment.

Thierry d'Apolda gives us this description: It will be noted how St. Dominic prayed with his whole being, with both body and soul, and how his prayer was inspired by the words of Holy Scripture. Sometimes he would bow down before the altar recalling the text of Holy Writ, "The prayer of the humble shall pierce the clouds" (Ecclus. xxxv: 21), or prostrate full length upon the ground he prayed, "God, be merciful to me a sinner" (Luke xviii: 13), an ejaculation which appears to have been a great favorite with him.

Advéniat regnum tuum.	Thy kingdom come.
Fiat volúntas tua, sicut in cælo, et in terra.	Thy will be done on earth, as it is in heaven.
Panem nostrum quotidiánum da nobis hódie.	Give us this day our daily bread.
Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris.	And forgive us our trespasses, as we forgive those who trespass against us.
Et ne nos indúcas in tentatiónem.	And lead us not into temptation.
Sed líbera nos a malo. Amen.	But deliver us from evil. Amen.
Credo in Deum, Patrem omnipoténtem, Creatórem cæli, et terræ.	I believe in God, the Father almighty, Creator of heaven and earth.
Et in Jesum Christum, Fílium ejus únicum, Dóminum nostrum.	And in Jesus Christ, His only Son, our Lord.
Qui concéptus est de Spíritu Sancto, natus ex María Vírgine.	Who was conceived by the Holy Ghost, born of the Virgin Mary.

He taught this form of prostration to his sons, saying, "When the Magi entered Bethlehem and found the Child with Mary His Mother, falling down they adored Him. We also find the God-Man with Mary. 'Come let us adore and fall down, let us weep before the Lord who made us' (Psalm xciv: 6)." At other times he would stand erect and strike his shoulders with an iron chain, repeating the verse of Psalm 17, *Disciplina tua*, etc. Another of his practices was to fix his eyes on the altar or the crucifix, at the same time making numerous genuflections. In this manner he frequently spent the whole period between Compline and Matins, his intention being to imitate the leper of the Gospel who adored our Lord saying, "Lord, if Thou wilt, Thou canst make me clean" (Luke v: 12). Sometimes he suspended his genuflections and remained lost in silent contemplation whilst tears coursed down his cheeks. Again he would stand before the altar with hands outstretched as though holding a book; or he raised them as the priest does at Mass. Now and then he covered his eyes as if to meditate more profoundly; at certain moments he seemed to be listening to a mysterious voice. When petitioning some extraordinary favor from God, he extended his arms in the form of a cross. In all these different attitudes he had the appearance of a prophet conversing with the Most High.

It will be seen from his prayer how great a love St. Dominic had for the Holy Scriptures;

Passus sub Póntio Piláto, crucifíxus, mórtuus, et sepúltus:

Suffered under Pontius Pilate, was crucified, died, and was buried.

Descéndit ad ínferos: tértia die resurréxit a mórtuis:

He descended into hell: the third day He rose again from the dead:

Ascéndit ad cælos, sedet ad déxteram Dei Patris omnipoténtis:

He ascended into heaven, sitteth at the right hand of God the Father almighty:

Inde ventúrus est judicáre vivos, et mórtuos.

From thence He shall come to judge the living and the dead.

Credo in Spíritum Sanctum,

I believe in the Holy Ghost,

Sanctam Ecclésiam cathólicam,

The Holy Catholic Church,

Sanctórum communiónem,

The communion of saints,

Remissiónem peccatórum,

The forgiveness of sins,

Carnis resurrectiónem,

The resurrection of the body,

Vitam ætérnam. Amen.

And life everlasting. Amen.

reading the inspired Word of God with profound reverence and eager delight he passed from reading to prayer and from prayer to the contemplation of divine truths. Nor did his many, long and weary journeys interrupt his converse with God. He frequently begged his companions to go on before, or to remain at a little distance behind, reminding them of the words of Osee, "I will lead her (the soul) into the wilderness and there I will speak to her heart" (Osee ii: 74). Walking alone he meditated on different passages of Scripture, or otherwise, when his heart overflowed with holy joy, he would break forth into sacred song, the *Veni Creator* and the *Ave Maris Stella* being most frequently on his lips. He was so convinced of the necessity of continual prayer that he commanded his sons to speak either to God or of God; and how faithfully this injunction was carried out may be seen from the lives of the first Friars. St. Dominic scourged himself to blood with an iron chain thrice each night. He kept the fasts and perpetual abstinence with the utmost rigor; he had no cell of his own; the little sleep he allowed himself he took on the pavement of the church; his journeys were always made on foot and his labors were incessant.

Prayer After the Office

Composed by St. Bonaventure

By special indult of Leo X, all who say this prayer devoutly kneeling may gain an indulgence in satisfaction for the faults and defects committed during the recitation of the Office.

SACROSANCTAE et indivíduæ Trinitáti, crucifíxi Dómini nostri Jesu Christi humanitáti, beatíssimæ ac gloriosíssimæ sempérque vírginis Maríæ fecúndæ integritáti, et ómnium sanctórum universitáti, sit sempitérna laus, honor, virtus, et glória ab omni creatúra, nobísque remíssio ómnium peccatórum, per infiníta sǽcula sæculórum. Amen.

V. Beáta víscera Maríæ vírginis, quæ portavérunt ætérni Patris Fílium.

TO THE most holy and undivided Trinity, to the crucified humanity of our Lord Jesus Christ, to the fruitful virginity of the most blessed and glorious virgin Mary, and to the multitude of all the saints, may everlasting praise, honor, power, and glory be given by every creature, and may we obtain the pardon of all our sins, world without end. Amen.

V. Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Prayer After the Office

THE Church enjoins upon us religious the duty of reciting the Holy Office in her name and in behalf of the interest of the whole Christian society. We thus assist the Church militant in her trials, alleviate the Church suffering in Purgatory, and give thanks and honor to God for the victories of the Church triumphant. When we pray the Little Office, therefore, we represent the entire Church before God and His most Holy Mother Mary.

At the close of our prayer, being mindful of the advice of the Holy Ghost so often given in Holy Scripture, "Pray without ceasing" (I Thess. v: 17), we renew this our intention. In all humility we express our desire that the Most Holy Trinity, the holy Humanity of Jesus Christ, the Blessed Virgin Mary, and all the Saints be glorified by all and forever. We also again implore the forgiveness of all our sins.

We conclude our prayer by praising Mary, the Mother of our Lord Jesus Christ, in the words of the woman in the Gospel (Luke xi: 27) who in His very presence extolled her who had given Him birth.

R. Et beáta úbera, quæ lactavérunt Christum Dóminum.

Et dicitur pro felici statu Ecclesiæ et Summi Pontificis secreto *Pater noster* et *Ave Maria.*

Pater noster, qui es in cælis: sanctificétur nomen tuum.

Advéniat regnum tuum.

Fiat volúntas tua, sicut in cælo, et in terra.

Panem nostrum quotidiánum da nobis hódie.

Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris.

Et ne nos indúcas in tentatiónem.

Sed líbera nos a malo. Amen.

R. And blessed are the breasts which nourished Christ the Lord.

Then for the welfare of the Church and of the Sovereign Pontiff the *Our Father* and *Hail Mary* are said in secret.

Our Father, who art in heaven: hallowed be Thy name.

Thy kingdom come.

Thy will be done on earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation.

But deliver us from evil. Amen.

The Lord's prayer according to St. Thomas (S. T. II. II. 83. 9) is most perfect because it interprets our desires according to their right object and their right order. The first object of our desires is our final end, and the second object is whatsoever is directed to the end. Our end is God, towards whom all our affections tend — first, by willing His glory, loving God in Himself; secondly, by willing to enjoy His glory, whereby we love ourselves in God. Thus the first petition is, Hallowed be Thy Name, and the second is, Thy Kingdom come. To the same end — God our beatitude — we are directed in a threefold way: first, principally, by our merits, which by their very nature prove useful to the end; wherefore we pray, Thy will be done. Secondly, instrumentally, by those things which help us to merit; and so we pray, Give us this day our daily bread, which is sacramental food for our soul as bread is for our body. Thirdly, we are directed accidentally, by removing the obstacles, the first of which is sin that excludes from heaven. Hence we pray, Forgive us our trespasses. The second obstacle is temptation in all its forms which hinder us from conforming to God's will. Lead us not into temptation; that is, let us not be conquered by them. The third obstacle is our present penal state which is a hindrance to a sufficiency of life. So we pray, Deliver us from evil.

Ave, María, grátia plena, Dóminus tecum:

Benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.
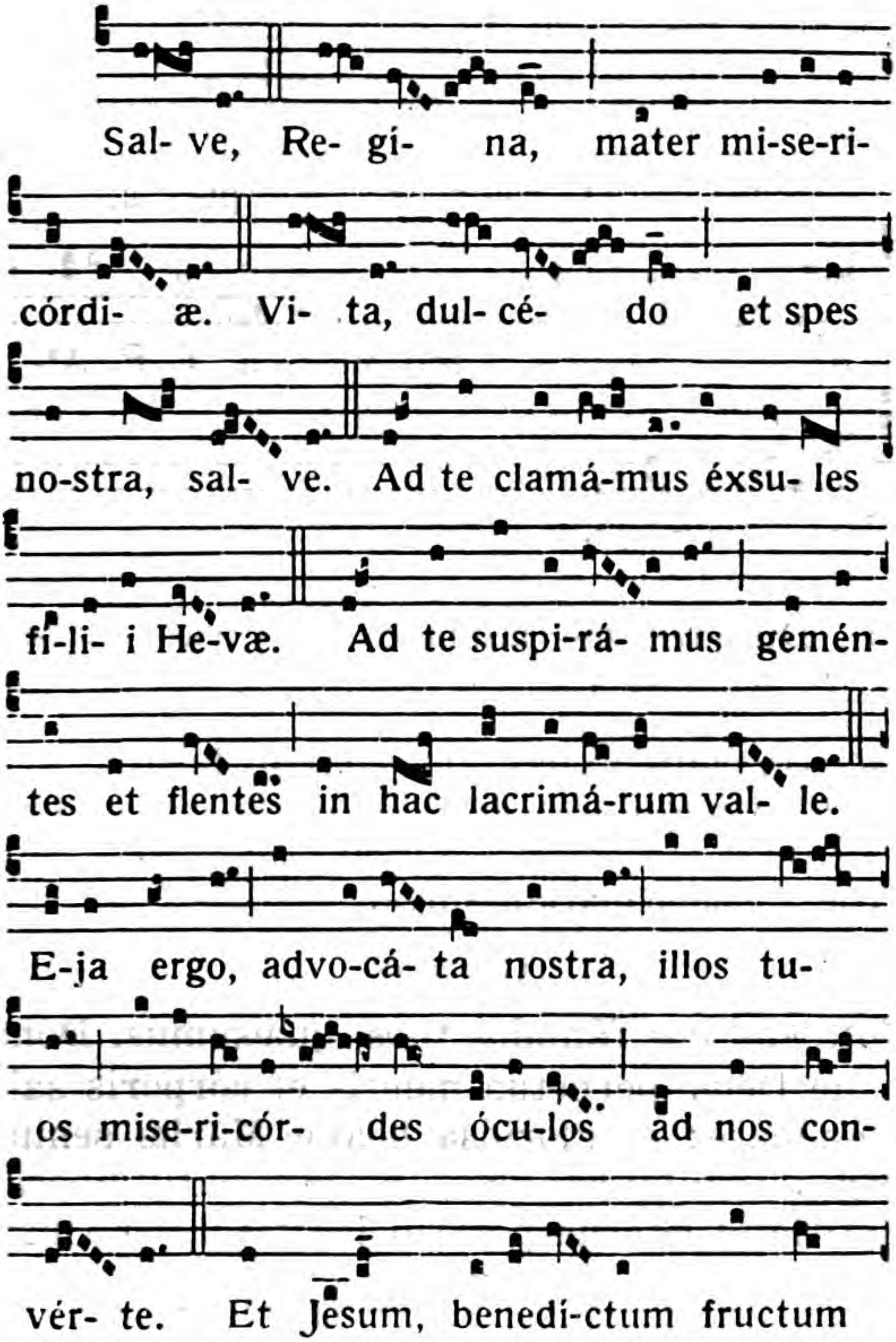
Sancta María, Mater Dei, ora pro nobis peccatóribus nunc et in hora mortis nostræ. Amen.
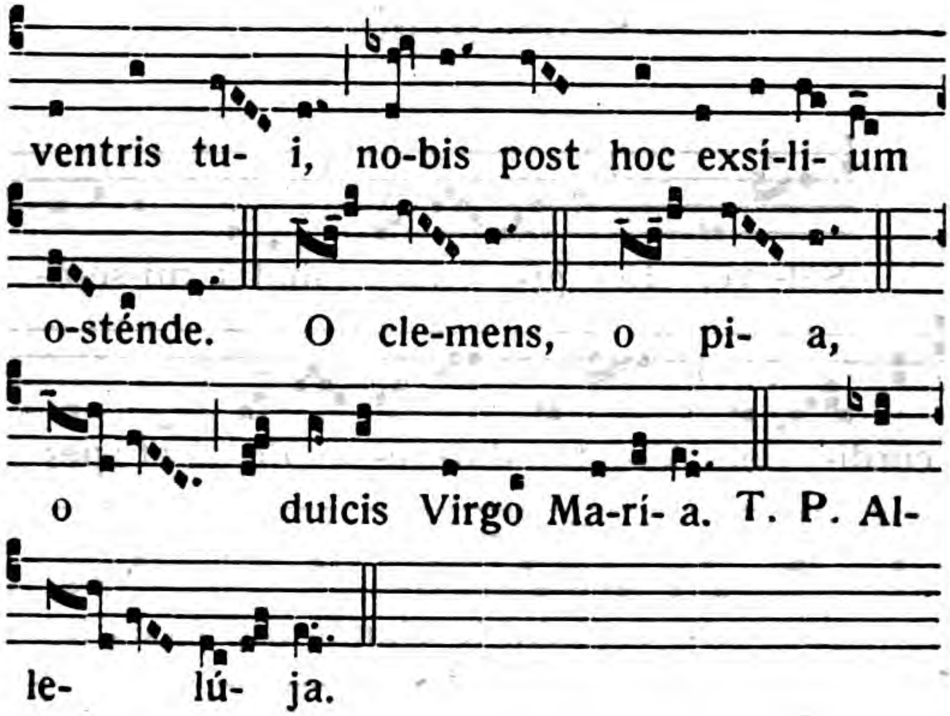
Hail, Mary, full of grace, the Lord is with thee:

Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

Salve Regina





V. Dignáre me laudáre te, Virgo sacráta. (*T. P.* Allelúia.)

R. Da mihi virtútem contra hostes tuos. (*T. P.* Allelúia.)

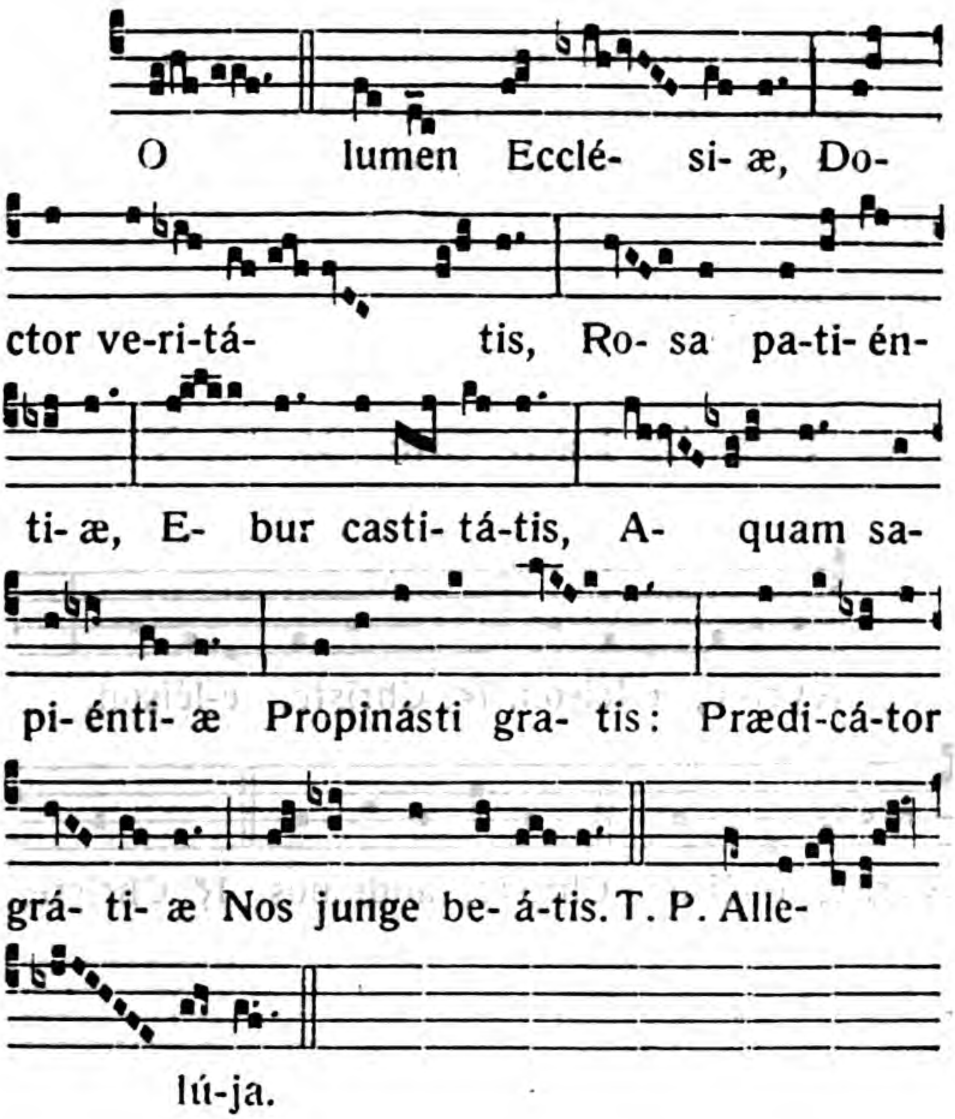
The Hebdomadarian sings:

Orémus

CONCEDE nos fámulos tuos, quǽsumus, Dómine Deus, perpétua mentis et córporis salúte gaudére: et gloriósa beátæ Maríæ semper Vírginis intercessióne, a præsénti liberári tristítia et ætérna pérfrui lætítia. Per Christum Dóminum nostrum.

R. Amen.

O Lumen



V. Ora pro nobis, beáte Pater Domínice. (*T. P.* Allelúia.)

R. Ut digni efficiámur promissiónibus Christi. (*T. P.* Allelúia.)

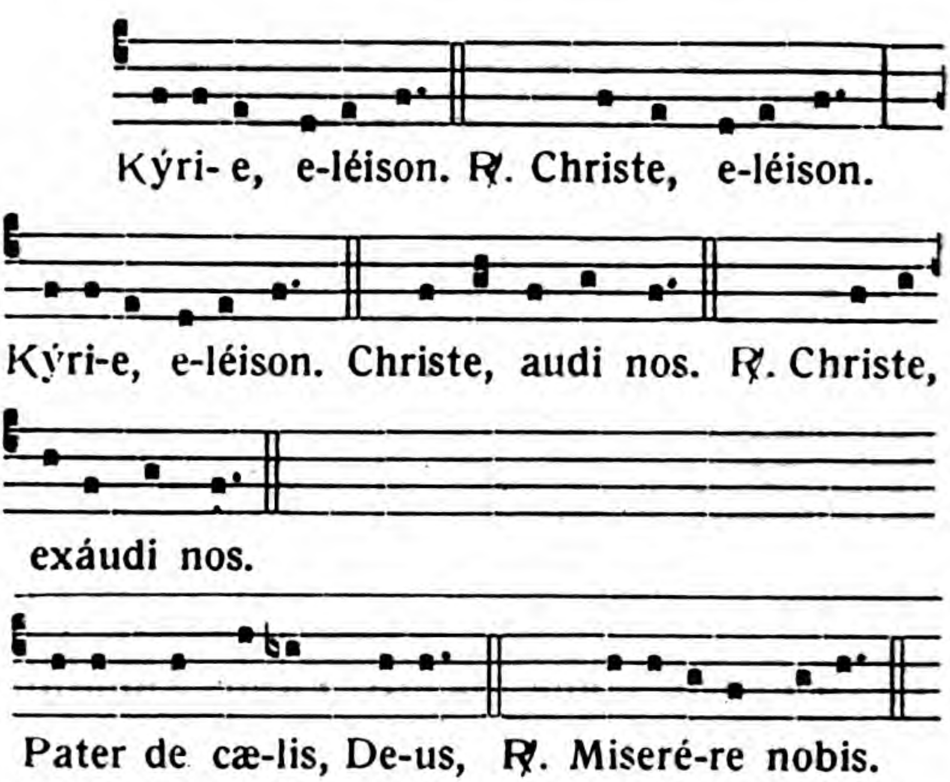
The Hebdomadarian sings:

Orémus

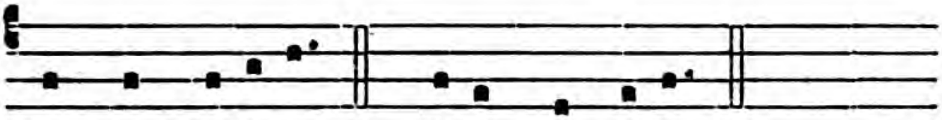
CONCEDE, quǽsumus, omnípotens Deus: ut, qui peccatórum nostrórum póndere prémimur, beáti Domínici, Confessóris tui, Patris nostri, patrocínio sublevémur. Per Christum Dóminum nostrum.

R. Amen.

Litaniæ Lauretanæ B. M. V.
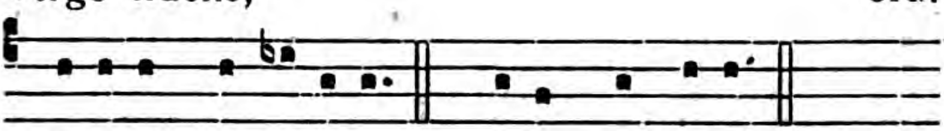


Fili, Redémptor mundi, Deus, miserére nobis.
Spíritus Sancte, Deus, miserére nobis.
Sancta Trínitas, unus Deus, miserére nobis.



Sancta Marí- a, ℟. Ora pro nobis.

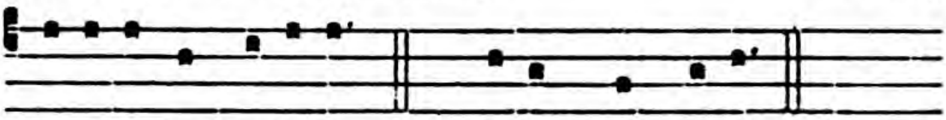
Sancta Dei Génitrix, ora pro nobis.
Sancta Virgo Vírginum, ora.
Mater Christi, ora.
Mater divínæ grátiæ, ora.
Mater puríssima, ora.
Mater castíssima, ora.
Mater invioláta, ora.
Mater intemeráta, ora.
Mater amábilis, ora.
Mater admirábilis, ora.
Mater boni consílii, ora.
Mater Creatóris, ora.
Mater Salvatóris, ora.
Virgo prudentíssima, ora.
Virgo veneránda, ora.
Virgo prædicánda, ora.
Virgo potens, ora.
Virgo clemens, ora.
Virgo fidélis, ora.



Spéculum justí-ti-æ, R. Ora pro nobis.

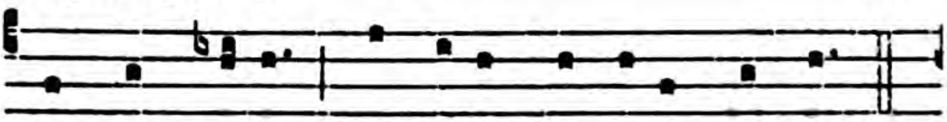
Sedes sapiéntiæ, ora pro nobis.
Causa nostræ lætítiæ, ora.
Vas spirituále, ora pro nobis.
Vas honorábile, ora.
Vas insígne devotiónis, ora.
Rosa mýstica, ora.
Turris Davídica, ora.
Turris ebúrnea, ora.
Domus áurea, ora.
Fóederis arca, ora.

Jánua cæli, ora.
Stella matutina, ora.
Salus infirmórum, ora.
Refúgium peccatórum, ora.
Consolátrix afflictórum, ora.
Auxilium Christianórum, ora.



Regina Angelórum, R. Ora pro nobis.

Regina Patriarchárum, ora pro nobis.
Regina Prophetárum, ora.
Regina Apostolórum, ora.
Regina Mártyrum, ora.
Regina Confessórum, ora.
Regina Vírginum, ora.
Regina Sanctórum ómnium, ora.
Regina sine labe origináli concépta, ora.
Regina sacratíssimi Rosárii, ora.
Regina pacis, ora.



Agnus De- i, qui tollis peccáta mundi,
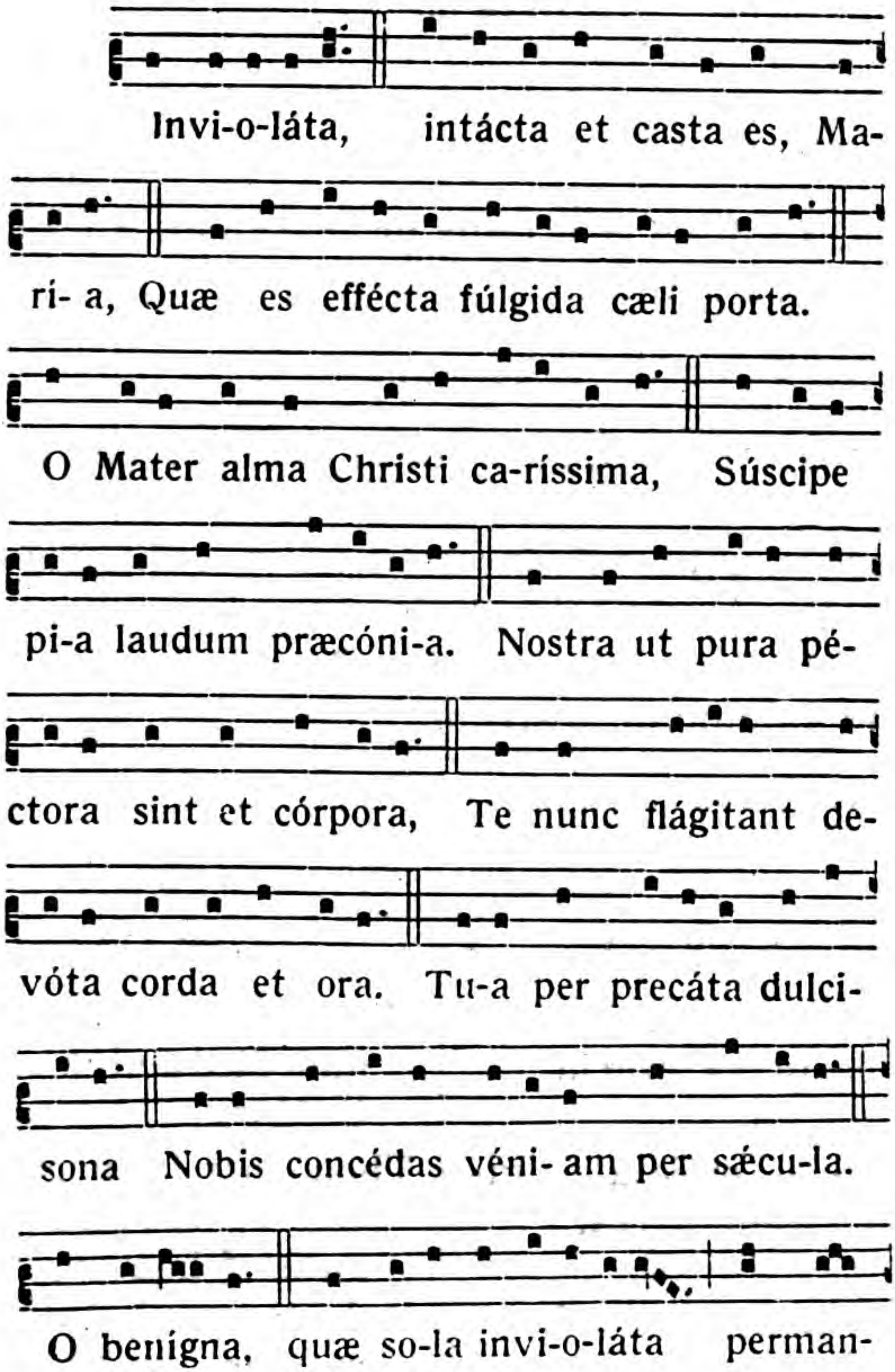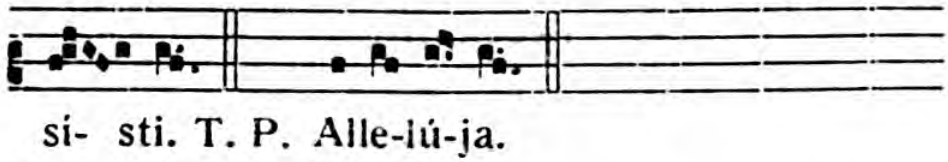


℟. Parce nobis, Dómine.

Agnus Dei, qui tollis peccáta mundi, exáudi nos, Dómine.

Agnus Dei, qui tollis peccáta mundi, miserére nobis.

Inviolata


Invi-o-láta, intácta et casta es, Marí- a, Quæ es efécta fúlgida cæli porta.
O Mater alma Christi ca-ríssima, Súscipe pi-a laudum præcóni-a. Nostra ut pura péctora sint et córpora, Te nunc flágitant devóta corda et ora. Tu-a per precáta dulcisona Nobis concédas véni- am per sæcu-la.
O benígna, quæ so-la invi-o-láta perman-



V. Ora pro nobis, sancta Dei Génitrix. (*T. P.* Allelúia.)

R. Ut digni efficiámur promissiónibus Christi. (*T. P.* Allelúia.)

Orémus

GRATIAM tuam, quǽsumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui Incarnatiónem cognóvimus, per Passiónem ejus et Crucem ad resurrectiónis glóriam perducámur. Per eúndem Christum Dóminum nostrum.

R. Amen.

INVIOLATA	INVIOLATA
Inviolâta, intácta et cásta es María,	Thou art inviolate, undefiled and chaste, O Mary.
Quæ es effécta fúlgida cæli porta,	Thou hast been made the resplendent gate of heaven,
O Mater alma Christi caríssima!	O loving and dearest mother of Christ!

Súscipe pia laudum præcónia.
Nostra ut pura péctora sint et córpora:
Te nunc flágitant devóta corda et ora.

Tua per precáta dulcísona,
Nobis concédas véniam per sǽcula.
O benígna, quæ sola invioláta permansísti. (*T. P.* Allelúia.)

V. Ora pro nobis, sancta Dei Génitrix. (*T. P.* Allelúia.)

R. Ut digni efficiámur promissiónibus Christi. (*T. P.* Allelúia.)

Orémus

GRATIAM tuam, quǽsumus Dómine méntibus nostris infúnde: ut, qui, án-

Accept our devout hymns of praise.
That our minds and bodies may be pure,
Devoted hearts and lips now implore thee.

Through thy sweet sounding prayers,
Grant us pardon forever.
O kind one, who alone didst remain inviolate. (*P. T.* Alleluia.)

V. Pray for us, O holy Mother of God. (*P. T.* Alleluia.)

R. That we may be made worthy of the promises of Christ. (*P. T.* Alleluia.)

Let us pray

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts, that we

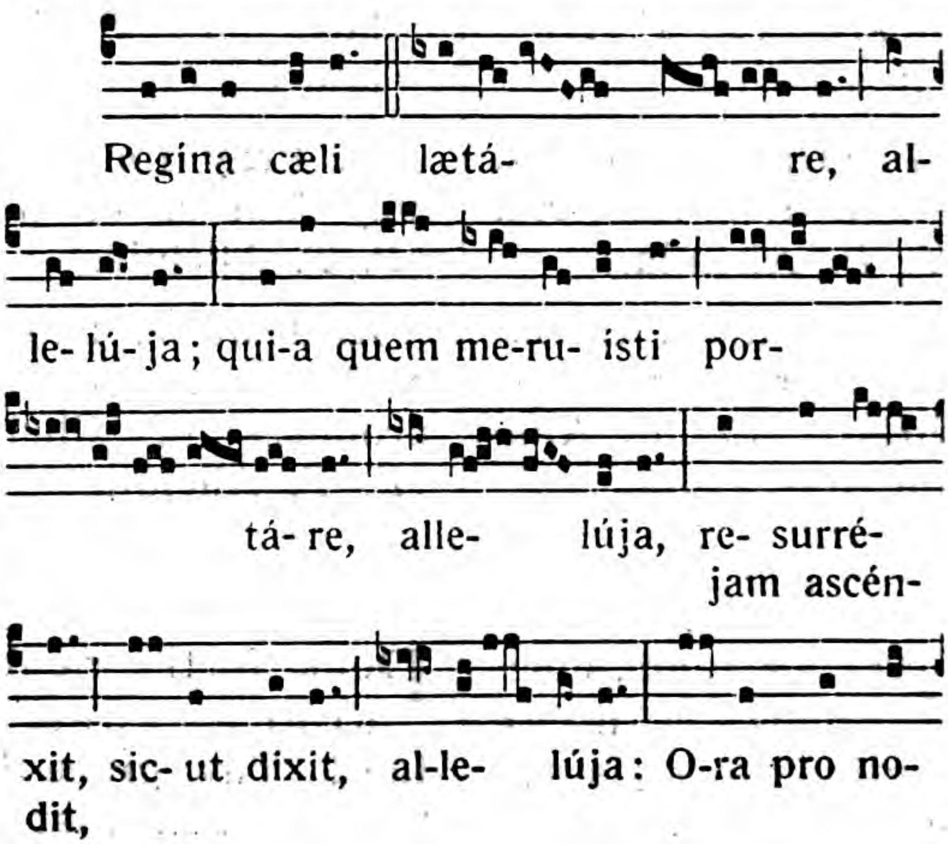
gelo nuntiánte, Christi fílii tui incarnatiónem cognóvimus, per passiónem ejus et crucem ad resurrectiónis glóriam perducámur. Per eúndem Christum Dóminum nostrum.
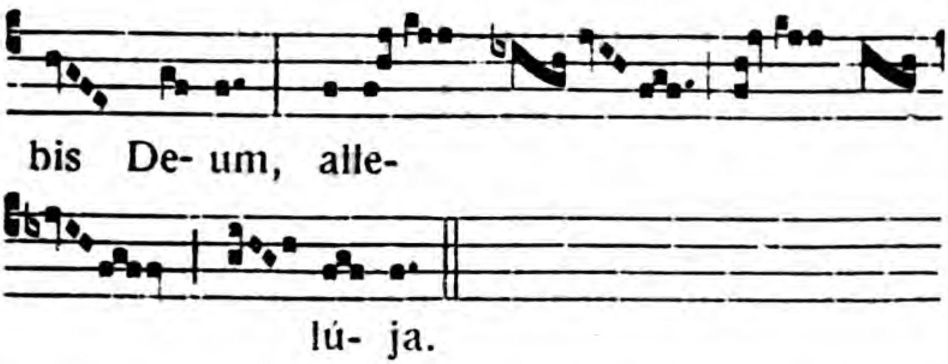
R. Amen.

to whom the incarnation of Christ Thy Son was made known by the message of an gel, may by His passion and cross be brought to the glory of His resurrection. Through the same Christ our Lord.

R. Amen.

Regina Cæli





V. Ora pro nobis, sancta Dei Génitrix. (*T. P.* Allelúia.)

R. Ut digni efficiámur promissiónibus Christi. (*T. P.* Allelúia.)

Orémus

GRATIAM tuam, quǽsumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui Incarnatiónem cognóvimus, per Passiónem ejus et Crucem ad resurrectiónis glóriam perducámur. Per eúndem Christum Dóminum nostrum.

R. Amen.

Commemoration
of the
Saints and Blessed of the Dominican Order

These Commemorations do not properly belong to the Little Office of the Blessed Virgin Mary, but are recommended to be made at first and second Vespers and Lauds of the feast to which they refer.

When a feast has not its own proper Antiphons, the following are to be used as directed for the feast.

For a Martyr

AT I. VESPERS

Ant. Hic est vere Martyr, qui pro Christi nómine sánguinem suum fudit, qui minas júdicum non tímuit, nec terrénæ dignitátis glóriam quæsívit; sed ad cæléstia regna felíciter pervénit.

V. Ora pro nobis, beáte *N.* (Allelúia).

R. Ut digni efficiámur promissiónibus Christi (Allelúia).

Ant. This is truly a Martyr, who has shed his blood for the name of Christ, who has not feared the menaces of men, nor has sought earthly glory, but has happily arrived at the heavenly kingdom.

V. Pray for us, O Blessed *N.* (Alleluia).

R. That we may be made worthy of the promises of Christ (Alleluia).

AT LAUDS

Ant. Qui vult veníre post me, ábneget semetípsum, et tollat crucem suam, et sequátur me.

V. Coróna áurea super caput ejus (Allelúia).

R. Expréssa signo sanctitátis (Allelúia).

Ant. If any man will come after me, let him deny himself, and take up his cross and follow me.

V. A crown of gold upon his head (Alleluia).

R. Adorned with the emblem of sanctity (Alleluia).

AT II. VESPERS

Ant. Iste est qui pro lege Dei sui morti se trádidit, non dubitávit mori, ab iníquis interféctus est, et in ætérnum vivit cum Christo. Agnum secútus est, et accépit palmam.

Ant. This is he who for the law of God gave himself up to death, he did not fear to die, he was killed by the impious, and he lives eternally with Christ. He followed the Lamb and received the palm.

V. and *R.* as at I. Vespers.

For Many Martyrs

AT I. VESPERS

Ant. Gaudent in cælis ánimæ Sanctórum, qui Christi vestígia sunt secúti; et

Ant. The souls of the Saints, who have followed the footsteps of Christ, rejoice in

quia pro ejus amóre sánguinem suum fudérunt, ídeo cum Christo regnábunt in ætérnum.

V. Ora pro nobis, beáte *N.* cum Sóciis tuis (Allelúia).

R. Ut digni efficiámur promissiónibus Christi (Allelúia).

heaven: and because they have shed their blood for love of Him, they shall reign for ever with Christ.

V. Pray for us, Blessed *N.* with your Companions (Alleluia).

R. That we may be made worthy of the promises of Christ (Alleluia).

AT LAUDS

Ant. Isti sunt Sancti, qui, pro Dei amóre, minas hóminum contempsérunt; sancti Mártyres in regno cælórum exsúltant cum Angelis. O quam pretiósa est mors Sanctórum, qui assídue assístunt ante Dóminum, et ab ínvicem non sunt separáti.

V. Mirábilis Deus (Allelúia).

R. In Sanctis suis (Allelúia).

Ant. These are the Saints, who, for the love of God, despised the threats of men. The holy Martyrs rejoice with the Angels in heaven. O how precious is the death of the Saints who continuously stand before the Lord, and are never separated from one another.

V. God is wonderful (Alleluia).

R. In his Saints (Alleluia).

AT II. VESPERS

Ant. Abstérget Deus omnem lácrimam ab óculis Sanctórum, et jam non erit ámplius neque luctus, neque clamor, sed nec ullus dolor, quóniam prióra transiérunt.

Ant. God will wipe away every tear from the eyes of the Saints, and then there will be no more mourning nor clamour, nor any sorrow, for the former things have passed away.

V. and *R.* as at I. Vespers.

For a Confessor

AT I. VESPERS

Ant. Conféssor Dómini *N.* *(hic dicitur Sancti vel Beati nomen)* astántem plebem corróbora sancta intercessióne, ut, qui vitiórum póndere prémimur, beatitúdinis tuæ glória sublevémur et, te duce, ætérna prǽmia consequámur.

Ant. O Confessor of the Lord *N.* *(here insert the name of the Saint or Blessed)* assist, by thy holy intercession the people here present, that, oppressed by the weight of imperfections, we may be supported by the glory of thy happiness, and, guided by thee, attain to eternal rewards.

V. Ora pro nobis, beáte *N.* (Allelúia).

V. Pray for us, Blessed *N.* (Alleluia).

R. Ut digni efficiámur promissiónibus Christi (Allelúia).

R. That we may be made worthy of the promises of Christ (Alleluia).

AT LAUDS

Ant. Euge, serve bone et fidélis, quia in pauca fuísti fidélis, supra multa te constítuam, dicit Dóminus.

Ant. Well, done thou good and faithful servant, because thou hast been faithful over the few things, I will make thee ruler over many things, saith the Lord.

V. Justus germinábit sicut lílium (Allelúia).

V. The just shall flourish like the lily (Alleluia).

R. Et florébit in ætérnum ante Dóminum (Allelúia).

R. And shall prosper for ever before the Lord (Alleluia).

AT II. VESPERS

Ant. Similábo eum viro sapiénti, qui ædificávit domum suam supra petram.

Ant. I shall liken him to the wise man, who built his house upon a rock.

V. and *R.* as at I. Vespers.

For One or More Martyrs and Confessors

During Paschal Time

AT I. VESPERS

Ant. Fíliæ Jerúsalem, veníte, et vidéte Mártyrem cum coróna, qua coronávit eum Dóminus in die solemnitátis et lætítiæ. Allelúia. allelúia.

Ant. Daughters of Jerusalem, come and see the Martyr with the crown with which the Lord has crowned him on the day of solemnity and joy. Alleluia, alleluia.

V. and *R.* as above respectively, with *Alleluia* added.

AT LAUDS

Ant. Lux perpétua lucébit Sanctis tuis, Dómine, allelúia, et ætérnitas témporum, allelúia, allelúia, allelúia.

Ant. Perpetual light shall shine upon Thy Saints, O Lord, alleluia, and eternity of times, alleluia, alleluia, alleluia.

V. and *R.* as above respectively for Lauds, with *Alleluia* added.

AT II. VESPERS

Ant. In civitáte Dómini clare sonant júgiter órgana Sanctórum, ibi Angeli et Archángeli hymnum

Ant. In the city of the Lord the organs of the Saints loudly resound; there the Angels and Archan-

decántant ante thronum D e i. Allelúia, allelúia. | gels sing a hymn before the throne of G o d. Alleluia, alleluia.

V. and *R.* as at I. Vespers.

For a Virgin

AT I. VESPERS

Ant. Ista est Virgo sápiens, quam Dóminus vigilántem invénit, quæ, accépta lámpade, sumpsit secum ó l e u m, et, veniénte Dómino, introívit cum eo ad núptias (Allelúia).

Ant. This is t h e wise Virgin, whom the Lord found vigilant, who, having taken up her l a m p, brought w i t h her oil, and, when the Lord came, entered with Him to the nuptials (A l l eluia).

V. Ora pro nobis, beáte *N.* (Allelúia).
R. Ut digni efficiámur promissiónibus Christi (Allelúia).

V. P r a y for us, Blessed *N.* (Alleluia).
R. That we may be made worthy of the promises of C h r i s t (Alleluia).

AT LAUDS

Ant. V e n i, elécta mea, et ponam in te thronum meum, quia concupívit Rex spéciem tuam (Allelúia).

Ant. Come, O my chosen one, and I will establish my throne in thee, for the King h a s greatly desired thy beauty (Alleluia).

V. Adducéntur Regi Vírgines post eam (Allelúia).

R. Próximæ ejus afferéntur tibi (Allelúia).

V. After her shall Virgins be brought to the King (Alleluia).

R. Her companions shall be conducted to Thee (Alleluia).

AT II. VESPERS

Ant. Accínxit fortitúdine lumbos suos, et roborávit bráchium suum: ideóque lucérna ejus non exstinguétur in sempitérnum (Allelúia).

Ant. She has girt her loins with fortitude and strengthened her arm; hence her lamp will never be extinguished (Alleluia).

V. and *R.* as at I. Vespers.

For Many Virgins

AT I. VESPERS

Ant. Prudéntes Vírgines, aptáte lámpades vestras: ecce sponsus venit, exíte óbviam ei (Allelúia).

Ant. O prudent Virgins, prepare your lamp: behold the spouse cometh, go forth to meet him (Alleluia).

V. Ora pro nobis, beáta *N.* cum Sodálibus tuis (Allelúia).

V. Pray for us, Blessed *N.* with your Companions (Alleluia).

R. Ut digni effici-

R. That we may be

ámur promissiónibus Christi (Allelúia). | made worthy of the promises of Christ (Alleluia).

AT LAUDS

Ant. Símile erit regnum cælórum decem virgínibus: quæ, accipiéntes lámpades suas, exiérunt óbviam sponso et sponsæ (Allelúia).

Ant. The kingdom of heaven will be like to the ten virgins, who, taking up their lamps, went forth to meet the bridegroom and the bride (Alleluia).

V. Adducéntur Regi vírgines post eam (Allelúia).

V. After her shall virgins be brought to the King (Alleluia).

R. Próximæ ejus afferéntur tibi (Allelúia).

R. Her companions shall be conducted to Thee (Alleluia).

AT II. VESPERS

Ant. Accínxit fortitúdine, *as at II. Vespers for one Virgin.*

V. and *R.* as at I. Vespers.

For One, Neither Virgin Nor Martyr

(Widow)

AT I. VESPERS

Ant. Veni, eléecta mea, et ponam in te thronum meum, quia

Ant. Come, O my chosen one, and I will establish my throne

concupívit Rex spéciem tuam (Allelúia).

in thee for the King has greatly desired thy beauty (Alleluia).

V. Ora pro nobis, beáta *N.* (Allelúia).

R. Ut digni efficiámur promissiónibus Christi (Allelúia).

V. Pray for us, Blessed *N.* (Alleluia).

R. That we may be made worthy of the promises of Christ (Alleluia).

AT LAUDS

Ant. Manum suam apéruit ínopi, et palmas suas exténdit ad páuperem: fortitúdo et decor induméntum ejus, et ridébit in die novíssimo (Allelúia).

Ant. She opened her hand to the poor, and she stretched forth her hands to the needy: strength and beauty have been her garment, and she shall laugh on the last day (Alleluia).

V. Elégit eam Deus et præelégit eam (Allelúia).

R. Et habitáre eam facit in tabernáculo suo (Allelúia).

V. The Lord has chosen her, and preelected her (Alleluia).

R. And made her to dwell in his tabernacle (Alleluia).

AT II. VESPERS

Ant. Accínxit fortitúdine, *etc., as in II. Vespers of a Virgin.*

V. and *R.* as at I. Vespers.

Feasts of January

Sunday between the feast of The Circumcision and The Epiphany.

Feast of the Holy Name

AT I. VESPERS

Ant. Fecit mihi magna qui potens est: et sanctum nomen ejus.

V. Sit nomen Dómini benedíctum.

R. Ex hoc nunc, et usque in sǽculum.

Ant. He who is mighty hath done great things to me: and holy is His name.

V. May the name of the Lord be blessed.

R. Henceforth now and forever.

AT LAUDS

Ant. Dedit se ut liberáret pópulum, et acquíreret sibi nomen ætérnum.

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cælum et terram.

Ant. He gave Himself that he might free His people, and acquire for Himself an eternal name.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

AT II. VESPERS

Ant. Vocábis nomen ejus Jesum: ipse enim salvum fáciet

Ant. Thou shalt call His name Jesus, for He shall save His

pópulum suum a peccátis eórum.

V. Sit nomen Dómini benedíctum.

R. Ex hoc nunc, et usque et sǽculum.

Orémus

DEUS, qui unigénitum Fílium tuum constituísti humáni géneris Salvatórem, et Jesum vocári iussisti: concéde propítius ut cuius sanctum nomen venerámur in terris, ejus quoque aspéctu perfruámur in cælis. Qui tecum vivit et regnat per ómnia sǽcula sæculórum.

R. Amen.

people from their sins.

V. May the name of the Lord be blessed.

R. Henceforth now and forever.

Let us pray

O GOD, who didst make Thy only-begotten Son the Savior of the human race, and didst command Him to be called Jesus, grant propitiously that Him whose holy name we venerate on earth, we may behold in the glorious vision of heaven. Who with Thee liveth and reigneth world without end.

R. Amen.

JANUARY 2

B. Stephana of Quinzanis, Virg.

Antiphons, Versicles and Responsories for I. and II. Vespers and Lauds are taken from the Common of a Virgin, page 252.

Orémus

Deus, qui beátam Stéphanam, Vírginem tuam, Crucifíxi amóre succénsam, ejúsdem passiónis consórtem mirabíliter effecísti: præsta, quǽsumus, ut, ejus exémplo et intercessióne, imágini Fílii tui confórmes fíeri mereámur: Qui tecum vivit et regnat per ómnia sǽcula sæculórum.

R. Amen.

Let us pray

O God, who, after a wonderful manner, didst cause Blessed Stephana, Thy Virgin, burning with the love of her crucified Lord, to become a partaker of His Passion, grant we beseech Thee, that we, by her prayers and example, may likewise deserve to be made conformable to the image of Thy Son: Who liveth and reigneth with Thee world without end.

R. Amen.

JANUARY 3

B. Zedislava Berk., Widow

Ants., *V.* and *R.* from the Common of one neither Virgin nor Martyr, page 254.

Orémus

Deus, qui beátæ Zedíslavæ concédere dignátus es ut te júgiter erécta mente

Let us pray

O God, who didst deign to grant Blessed Zedislava to contemplate Thee

contemplarétur, unáque próximo sollícite prospíceret: ea intercedénte, fac nos diligénti stúdio cæléstibus insístere et caritátem piis opéribus exercére. Per Christum Dóminum nostrum.

R. Amen.

with an upright mind and sedulously to promote the welfare of her neighbour, grant that, by her intercession, we may diligently aspire after heavenly things, and in holy works exercise the virtue of charity. Through Christ our Lord.

R. Amen.

JANUARY 15

B. Francis de Capillas, Mart.

Ants., *VV.* and *RR.*, page 246.

Orémus

DEUS, qui beáti Mártyris tui Francísci fidem mirábili constántia roborásti: concéde propítius Ecclésiæ tuæ, ut, ejus précibus adjúta, novos ubíque fídei triúmphos celebráre mereátur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst strengthen with wonderful constancy the faith of Thy blessed Martyr Francis: graciously grant Thy Church that, aided by his prayers it may merit to celebrate everywhere fresh triumphs of faith. Through Christ our Lord.

R. Amen.

JANUARY 16

B. Gundisalvus, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui beáti Gundisálvi, Confessóris tui, mentem sancti Nóminis tui amóre mirabíliter inflammásti: concéde quǽsumus ut, illíus vestígiis inhæréntes, semper te cogitémus, quæque tibi grata sunt inflammáto stúdio faciámus. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst wonderfully inflame the mind of Blessed Gundisalvus, Thy Confessor, with the love of Thy holy Name; grant, we beseech Thee, that, treading in his footsteps, we may ever think on Thee, and with fervent zeal do those things that are agreeable to Thee. Through Christ our Lord.

R. Amen.

JANUARY 19

B. Andrew of Peschiera, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DOMINE Jesu Christe, qui beátum Andréam, Confessó-

Let us pray

O LORD Jesus Christ, who didst adorn Blessed Andrew, Thy

rem tuum, apostólico spíritu decorásti: fac nos, ejus imitatióne, ita verbo et exémplo profícere, ut úberem fructum inde reférre valeámus: qui vivis et regnas, Deus, per ómnia sǽcula sæculórum.

R. Amen.

Confessor, with the Apostolic spirit, grant, that, in imitation of him, our words and example may be so profitable, that we may bear abundant fruit thereby: Who livest and reignest God world without end.

R. Amen.

JANUARY 23

St. Raymund of Pennafort, Conf.

AT I. VESPERS

Ant. Doctrínæ suæ rádiis illustrávit sedéntes in errórum ténebris, et caritátis ardóre vinctos in mendicitáte et ferro redémit.

Ant. By the rays of his doctrine he illumined those who sat in the darkness of error, and he saved the unfortunate by the ardour of his charity.

V. Ora pro nobis, beáte Raymúnde.

R. Ut digni efficiámur promissiónibus Christi.

V. Pray for us, O Blessed Raymund.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. Vinctos liberávit de manu inimicórum, et edúxit pérditos de via iniquitátis, ut dirígerent pedes suos in viam pacis.

Ant. He delivered the prisoners from the hands of their enemies, and he withdrew the impious from the way of iniquity that they might direct their steps in the path of peace.

V. Justus germinábit sicut lílium.

R. Et florébit in ætérnum ante Dóminum.

V. The just shall flourish like the lily.

R. And shall prosper for ever before the Lord.

AT II. VESPERS

Ant. O beáte Raymúnde, quem doctrínæ comméndat véritas, et virginális exórnat cástitas, salútis sémitam nos édoce, et puritátem cordis nobis óbtine, ut per tua suffrágia consequámur ætérna gáudia.

Ant. O Blessed Raymund, commendable for truth of doctrine and virginal chastity, teach us the way of salvation, and obtain for us purity of heart, so that, through your intercession, we may come into possession of the eternal joys.

V. Ora pro nobis, beáte Raymúnde.

V. Pray for us, O Blessed Raymund.

R. Ut digni efficiámur promissiónibus Christi.

R. That we may be made worthy of the promises of Christ.

Orémus

DEUS, qui beátum Raymúndum pœniténtiæ Sacraménti insígnem minístrum elegísti, et per maris undas mirabíliter traduxísti: concéde, ut, ejus intercessióne, dignos pœniténtiæ fructus fácere, et ad ætérnæ salútis portum perveníre valeámus. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst choose Blessed Raymund for a glorious minister of the Sacrament of Penance, and didst guide him wonderfully across the waves of the sea, grant that we, through his intercession, may bring forth worthy fruits of penance, and at length reach the haven of salvation. Through Christ our Lord.

R. Amen.

JANUARY 24

B. Marcolinus, Conf.

Ants., VV. and *RR.*, page 249.

Orémus

DEUS, cui humílium et mansuetórum semper plácuit depre-

Let us pray

O GOD, to whom the prayer of the humble and meek hath

cátio, fac nos beáti Marcolíni précibus et exémplis ita profícere, ut, vere mites et húmiles corde effécti, facílius tua dona capiámus. Per Christum Dóminum nostrum.

R. Amen.

always been pleasing, grant that we may so profit by the prayers and example of Blessed Marcolinus, that, becoming truly meek and humble of heart, we may the more readily receive Thy gifts. Through Christ our Lord.

R. Amen.

JANUARY 26

B. Margaret of Hungary, Virg.

Ants., *VV.* and *RR.*, page 252.

Orémus

DEUS, fidélium remunerátor animárum, qui beátæ Margarítæ Vírginis renunciatiónem perféctam et mortificatiónem assíduam donis spirituálibus et gáudiis ætérnis decorásti: fac nos, ejus intercessióne et exémplo, carnis vítia contérere et terréna despícere, ut vitam as-

Let us pray

O GOD, the rewarder of faithful souls, who didst enrich Blessed Margaret, Thy Virgin, with spiritual gifts and eternal joys for her perfect renunciation of all things and her constant mortification, grant that we, through her prayers and example, may destroy the vices of the flesh

sequámur ætérnam. Per Christum Dóminum nostrum.

R. Amen.

and despise all earthly things, and so attain to everlasting life. Through Christ our Lord.

R. Amen.

JANUARY 28

B. Mary Mancini, Vid.

Ants., VV. and *RR.*, page 254.

Orémus

DEUS, qui beátam Maríam, tuæ grátiæ ubertáte prævéntam, contemplatiónis dono et exímia in próximum caritáte mirábilem effecísti: ejus nobis imitatióne concéde ut, cæléstia meditántes et áliis misericórdiam exhibéntes, ætérnam glóriam cum ipsa cónsequi mereámur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst endow Blessed Mary with an abundance of Thy grace, and didst make her wonderful for the gift of contemplation and for her singular charity towards her neighbour, grant unto us, through her intercession, that, meditating upon heavenly things, and ever showing mercy unto others, we may deserve to attain to everlasting glory with her. Through Christ our Lord.

R. Amen.

Feasts of February

FEBRUARY 13

St. Catherine de Ricci, Virg.

AT I. VESPERS

Ant. Exsultávit ánima mea in Deo meo, quia índuit me vestiménto salútis et induménto justítiæ, quasi sponsam ornátam monílibus suis.

Ant. My soul exulted in my God, because He has clothed me with the vesture of salvation and with the dress of justice, as a spouse adorned with her necklaces.

V. Ora pro nobis, beáta Catharína.

R. Ut digni efficiámur promissiónibus Christi.

V. Pray for us, O Blessed Catherine.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. Visitávit ex alto Dóminus sponsam suam in sanctitáte et justítia incedéntem coram ipso ómnibus diébus vitæ suæ.

Ant. The Lord from on high visited His spouse, who in all the days of her life walked before Him in sanctity and justice.

V. Adducéntur Regi vírgines post eam.

V. After her shall virgins be brought to the King.

R. Próximæ ejus afferéntur tibi.

R. Her companions shall be conducted to Thee.

AT II. VESPERS

ANTIPHONA

O supérni Sponsa amóris,
Christi plagis decoráta,
Ante thronum Redemptóris
Esto supplex advocáta
Pro cœtu fidélium.

V. Ora pro nobis, beáta Catharína.

R. Ut digni efficiámur promissiónibus Christi.

ANTIPHON

O celestial Spouse of love, decorated with the Wounds of Christ, before the throne of the Redeemer be the suppliant advocate of the faithful flock.

V. Pray for us, O Blessed Catherine.

R. That we may be made worthy of the promises of Christ.

Orémus

DOMINE Jesu Christe, qui beátam Catharínam Vírginem, tui amóre succénsam, passiónis contemplatióne caréscere voluísti, ejus intercessióne concéde ut, passiónis mystéria devóte recoléntes, ejus fructum percípere

Let us pray

O LORD Jesus Christ, who wast pleased that Blessed Catherine Thy Virgin, should be inflamed with Thy love and made illustrious through the contemplation of Thy Passion; grant, at her intercession, that we

mereámur: Qui vivis et regnas per ómnia sǽcula sæculórum.

R. Amen.

likewise, devoutly worshipping the mysteries of Thy Passion, may deserve to receive its fruits: Who livest and reignest God, world without end.

R. Amen.

FEBRUARY 14

B. Nicholas Paglia, Conf.

Ants., *VV*. and *RR*., page 249.

Orémus

SPIRITUM nobis beáti Nicolái, Confessóris tui, Deus, benígnus infúnde, ut, sicut illum in prædicatióne verbi tui ac in procuránda proximórum salúte singulári grátia decorásti, ipsíus précibus fácias nos in eádem vocatióne sancta fírmiter permanére. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

MERCIFULLY infuse into us, O God, the spirit of Blessed Nicholas, Thy Confessor, that as Thou didst adorn him with singular grace for the preaching of Thy Word and procuring the salvation of his neighbour, so Thou wouldst grant us, through his prayers, ever to remain constant in the same holy vocation. Through Christ our Lord.

R. Amen.

FEBRUARY 15

B. Jordan of Saxony, Conf.

Ants., VV. and *RR.*, page 249.

Orémus

DEUS, qui salútis animárum zelo et ampliándæ religiónis grátia beátum Jordánum mirábilem effecísti, ejus intercedéntibus méritis fac nos in eódem semper spíritu vívere ac repósitam in cælis glóriam inveníre. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst make Blessed Jordan wonderful for zeal in the saving of souls and for grace in the extending of religion, grant, that, by his merits and intercession, we may ever live in the same spirit and find glory laid up for us in heaven. Through Christ our Lord.

R. Amen.

FEBRUARY 16

B. Bernard Scammacca, Conf.

Ants., VV. and *RR.*, page 249.

Orémus

DEUS, qui beátum Bernárdum, a sǽculi vítiis revocátum, in viam perfectiónis traduxísti: ejus méri-

Let us pray

O GOD, who didst mercifully bring back Blessed Bernard from the vices of the world, and didst lead

tis et précibus concéde, ut nos, peccáta nostra defléntes, ad te puris méntibus convertámur. Per Christum Dóminum nostrum.

R. Amen.

him into the way of perfection, grant, through his merits and intercession, that we likewise may bewail our sins, and turn with pure minds unto Thee. Through Christ our Lord.

R. Amen.

FEBRUARY 17

B. Reginald of Orléans, Conf.

Ants., VV. and *RR.,* page 249.

Orémus

OMNIPOTENS sempitérne Deus, qui beátum Confessórem tuum Regináldum singulári sanctíssimæ Genitrícis tuæ protectióne donásti, illíus nobis précibus et méritis concéde, ut ejúsdem gloriósæ semper Vírginis Maríæ perpétuo muniámur auxílio: Qui vivis et regnas per ómnia sǽcula sæculórum.

R. Amen.

Let us pray

ALMIGHTY and everlasting God, who didst give to Thy blessed Confessor Reginald the singular protection of Thy most holy Mother, grant us, by his merits and prayers, to be strengthened by the perpetual succour of the same ever glorious Virgin: Who livest and reignest world without end.

R. Amen.

FEBRUARY 19

B. Alvarez of Cordova, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui beátum Alvárum, Confessórem tuum, caritátis et pœniténtiæ donis insígniter decorásti, da ut, ejus intercessióne et exémplo, semper Christi mortificatiónem in córpore et tui amórem in corde gerámus. Per eúndem Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst richly endow Blessed Alvarez, Thy Confessor, with the graces of penance and divine love, grant that we, by his intercession and example, may ever bear the mortification of Christ in our bodies and Thy love in our hearts. Through the same Christ our Lord.

R. Amen.

FEBRUARY 25

B. Constance of Fabriano, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui beátum Constántium, Confessórem tuum, assíduæ oratiónis et promovéndæ pacis stúdio

Let us pray

O GOD, who didst make Blessed Constantius, Thy Confessor, glorious amongst the people

in pópulis gloriósum effecísti, ejus nobis intercessióne concéde ut, per justítiæ sémitas júgiter incedéntes, pacem et glóriam assequámur ætérnam. Per Christum Dóminum nostrum.

R. Amen.

for his continual exercise of prayer and his zeal in the promotion of peace, grant, at his intercession, that, walking always in the paths of justice, we may attain to everlasting peace and glory. Through Christ our Lord.

R. Amen.

FEBRUARY 28

B. Villana de Botti, Vid.

Ants., VV. and *RR.,* page 254.

Orémus

DEUS, qui beátam Villánam, fámulam tuam, a mundi illécebris revocátam, per omnes pœniténtiæ et humilitátis sémitas transíre fecísti, illíus intercessióne concéde, ut reátus nostri conféssio indulgéntiam tuam váleat inveníre. Per

Let us pray

O GOD, who didst mercifully call back Thy handmaiden, the Blessed Villana, from the snares of the world, causing her to pass through all the ways of humility and penance, grant, through her intercession, that we, confessing our guilt,

Christum Dóminum nostrum.

R. Amen.

may find forgiveness with Thee. Through Christ our Lord.

R. Amen.

Thursday after Sexagesima Sunday

Translation of the Body of St. Catherine of Siena

Ants., VV., RR. and *Prayer*, page 297.

Feasts of March

MARCH 1

B. Christopher of Milan, Conf.

Ants., VV. and *RR.*, page 249.

Orémus

Deus, qui beátum Christóphorum, Confessórem tuum, dignum tibi fámulum reddidísti, ejus méritis et imitatióne concéde, ut Christum in nobis tota mentis intentióne et cordis afféctu portáre valeámus: Qui tecum vivit et regnat per ómnia sǽcula sæculórum.

R. Amen.

Let us pray

O God, who didst render Blessed Christopher, Thy Confessor, Thy worthy servant, grant that, by his merits and example, we may ever bear Christ in the whole intention of our mind and in the whole affection of our heart: Who liveth and reigneth with Thee, world without end.

R. Amen.

MARCH 2

B. Henry Suso, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui beátum Henrícum, Confessórem tuum, córporis mortificatióne et caritáte mirábilem effecísti, concéde, ut Christum crucifíxum ópere in nobis exprímere et corde dilígere valeámus: Qui tecum vivit et regnat in sǽcula sæculórum.

R. Amen.

Let us pray

O GOD, who didst make Blessed Henry, Thy Confessor, wonderful for charity and bodily mortification, grant that in all our works we may have the marks of Christ crucified upon us and ever bear His love in our hearts: Who liveth and reigneth with Thee, world without end.

R. Amen.

MARCH 6

B. Jordan of Pisa, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui beátum Jordánum, Confessórem tuum, evangélicæ prædicatiónis

Let us pray

O GOD, who didst make Blessed Jordan, Thy Confessor, a minister meet for the

dignum minístrum effecísti: ex ejus nobis imitatióne tríbue operári quæ præcipis, ut ætérnæ mercédis fructum cónsequi valeámus. Per Christum Dóminum nostrum.

R. Amen.

preaching of Thy Gospel, grant that we, in imitation of him, may do the works which Thou ordainest, and so gain the fruit of eternal salvation. Through Christ our Lord.

R. Amen.

MARCH 7

St. Thomas Aquinas, Conf. Doctor of the Church

AT I. VESPERS

Ant. Scandit Doctor, civis cæléstium, orbis decor, dux, lux fidélium, norma, limes, lex morum ómnium, vas virtútum, ad vitæ bravíum.

Ant. The Doctor, citizen of heaven, ornament of the world, guide and light of the faithful, rule, path, law of all morals, vessel of virtues, has climbed the summit of life.

V. Ora pro nobis, beáte Thoma.

R. Ut digni efficiámur promissiónibus Christi.

V. Pray for us, St. Thomas.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. Viror carnis flore mundítiæ; vigor vitæ fructu justítiæ, splendor verbi dono sciéntiæ, te decórant stantem in ácie, te corónant in statu glóriæ.	*Ant.* The freshness of the flesh through the flower of purity; vigour of life through the fruit of justice; splendour of the word through the gift of knowledge, decorating thee then in the combat, crowning thee now in glory.
V. Justus germinábit sicut lílium.	*V.* The just shall flourish like the lily.
R. Et florébit in ætérnum ante Dóminum.	*R.* And shall prosper for ever before the Lord.

AT II. VESPERS

Ant. Militántis Doctor Ecclésiæ, virgináli florens mundítia, triumphántis optáta cúriæ, sancte Thoma, largíre gáudia.	*Ant.* O Saint Thomas, Doctor of the Church Militant, flourishing by virginal purity, obtain for us the desired joys of the Church Triumphant.
V. Ora pro nobis, beáte Thoma.	*V.* Pray for us, St. Thomas.
R. Ut digni efficiámur promissiónibus Christi.	*R.* That we may be made worthy of the promises of Christ.

Orémus	*Let us pray*
DEUS, qui Ecclésiam tuam beáti Thomæ, Confessóris tui atque Doctóris, mira eruditióne claríficas et sancta operatióne fœcúndas, da nobis, quǽsumus, et quæ dócuit intelléctu conspícere et quæ egit imitatióne complére. Per Christum Dóminum nostrum.	O GOD, who didst make Thy Church glorious by the marvellous learning of Blessed Thomas, Thy Confessor and Doctor, and renderest it fruitful by his holy actions: grant us, we beseech Thee, clearly to understand the things which he taught, and faithfully to imitate what he performed. Through Christ our Lord.
R. Amen.	*R.* Amen.

MARCH 10

B. Peter Geremia, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus	*Let us pray*
DEUS, qui, beáti Petri, Confessóris tui, précibus et hortaméntis errántes in viam justítiæ misericórditer redíre fecísti, diláta, quǽsumus,	O GOD, who, by the prayers and exhortations of Blessed Peter, Thy Confessor, didst mercifully cause many wanderers to return to the path of

illíus intercessióne, corda nostra, ut sémitam mandatórum tuórum semper currámus. Per Christum Dóminum nostrum.

R. Amen.

righteousness, enlarge our hearts, we beseech Thee, through his holy intercession, that we may ever run the way of Thy commandments. Through Christ our Lord.

R. Amen.

MARCH 19

St. Joseph, Spouse B. V. M.

AT I. VESPERS

Ant. Exsúrgens Joseph a somno fecit sicut præcépit ei ángelus Dómini, et accépit cónjugem suam.

V. Amávit eum Dóminus, et ornávit eum.

R. Stolam glóriæ índuit eum.

Ant. Joseph arising from sleep, did as the angel of the Lord had bidden him, and took unto him his spouse.

V. The Lord loved him and adorned him.

R. He clothed him with a robe of glory.

AT I. VESPERS

Ant. Ipse Jesus erat incípiens quasi annórum trigínta, ut putabátur, fílius Joseph.

Ant. Jesus Himself when about thirty years of age, was beginning to teach, and was thought to be the Son of Joseph.

V. Justus germinábit sicut lílium.

R. Et florébit in ætérnum ante Dóminum.

V. The just man shall blossom like the lily.

R. And shall flourish forever before the Lord.

AT II. VESPERS

Ant. Ecce fidélis servus et prudens, quem constítuit Dóminus super famíliam suam.

V. Amávit eum Dóminus, et ornávit eum.

R. Stolam glóriæ índuit eum.

Ant. Behold the faithful and wise servant, whom the Lord made ruler over His household.

V. The Lord loved and adorned him.

R. He clothed him with a robe of glory.

Orémus

BEATI patriárchæ, Joseph, sanctíssimæ Genitrícis tuæ sponsi, quǽsumus Dómine, méritis adjuvémur: ut quod possibílitas nostra non óbtinet ejus nobis intercessióne donétur. Qui vivis et regnas per

Let us pray

HELP us, we beseech Thee, O Lord, through the merits of the blessed patriarch Joseph, spouse of Thy most holy Mother, that what we cannot, of ourselves obtain, Thou mayest grant us at his peti-

ómnia sǽcula sæculórum.

R. Amen.

tion. Who livest and reignest world without end.

R. Amen.

MARCH 20

B. Ambrose Sansedonia, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

ECCLESIAM tuam Deus, beáti Ambrósii, Confessóris tui, solémnitas votíva lætíficet, ut spirituálibus semper muniátur auxíliis, et gáudiis pérfrui mereátur ætérnis. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

MAY the votive solemnity of Blessed Ambrose, Thy Confessor, rejoice Thy Church, O God, that it may ever be defended with all spiritual helps and made worthy to be blessed with everlasting joys. Through Christ our Lord.

R. Amen.

MARCH 22

B. Isnardo of Chiampo, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

OMNIPOTENS ætérne Deus, qui sapiéntiæ tuæ luce, téne-

Let us pray

ALMIGHTY, eternal God, Who, by the light of Thy wisdom,

bras ignorántiæ repéllis, auge, méritis et précibus beáti Isnárdi, Confessóris tui, virtútem fídei, ut ignis, quem grátia tua fecit accéndi, nullis tentatiónibus extinguátur. Per Christum Dóminum nostrum.

R. Amen.

didst dispel the darknes of ignorance, increase, through the merits and prayers of Blessed Isnard, Thy Confessor, the virtue of faith: that the fire, which Thy grace did cause to ignite, may not, by any temptation, be extinguished. Through Christ our Lord.

R. Amen.

MARCH 23

B. Sybilline de Biscossis, Virg.

Ants., *VV.* and *RR.*, page 252.

Orémus

DEUS, qui beátæ Sibyllínæ Vírginis, corporálibus lumínibus orbátæ, mentem admirábili claritátis fulgóre illustráre voluísti, ejus intercessióne nobis concéde, ut, supérna luce illumináti, terréna despiciámus et ætérna efficáciter exquirámus.

Let us pray

O GOD, who wast pleased to enlighten the soul of Blessed Sybilline, Thy Virgin, with admirable splendour, though deprived of bodily sight, grant, at her intercession, that, enlightened with light from above, we may despise earthly

Per Christum Dóminum nostrum.

R. Amen.

things, and earnestly strive after those that are eternal. Through Christ our Lord.

R. Amen.

Wednesday following the Third Sunday After Easter.

St. Joseph, Patron of the Universal Church

AT I. VESPERS

Ant. Cum esset desponsáta mater Jesu María Joseph, ántequam convenírent, invénta est in útero habens de Spíritu Sancto, allelúia.

V. Amávit eum Dóminus et ornávit eum, allelúia.

R. Stolam glóriæ índuit eum, allelúia.

Ant. When Mary, the Mother of Jesus, was espoused to Joseph, she was found to have conceived of the Holy Ghost before they came together, allelúia.

V. The Lord loved him and adorned him, alleluia.

R. He clothed him with a robe of glory, alleluia.

AT LAUDS

Ant. Joseph, fili David, noli timére accípere Maríam cónjugem tuam: quod enim in ea natum est

Ant. Joseph, son of David, fear not to take Mary as thy spouse, for that which is born in her is of

de Spíritu Sancto est, allelúia.

V. Dedísti mihi protectiónem salútis tuæ, allelúia.

R. Et déxtera tua suscépit me, allelúia.

the Holy Ghost, alleluia.

V. Thou hast given me the care of thy salvation, alleluia.

R. And thy right hand hath received me, alleluia.

AT II. VESPERS

Ant. Fili quid fecísti nobis sic? Ecce pater tuus et ego doléntes quærebámus te, allelúia.

Ant. Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing, alleluia.

V. Amávit eum Dóminus et ornávit eum, allelúia.

R. Stolam glóriæ índuit eum, allelúia.

V. The Lord loved him and adorned him, alleluia.

R. He clothed him with a robe of glory, alleluia.

Orémus

DEUS, qui ineffábili providéntia beátum Joseph sanctíssimæ Genitrícis tuæ sponsum elígere dignátus es: præsta, quǽsumus, ut quem protectórem venerá-

Let us pray

O GOD, who by an ineffable providence didst deign to choose blessed Joseph as the spouse of Thy most holy Mother, grant, we beseech Thee, that him whom

mur in terris, intercessórem habére mereámur in cælis. Qui vivis et regnas per ómnia sǽcula sæculórum.

R. Amen.

we venerate on earth as our protector, we may merit to have as our intercessor in heaven. Who livest and reignest world without end.

R. Amen.

Feasts of April

APRIL 1

Sacred Stigmata of St. Catherine of Siena

Ants., *VV.* and *RR.* and *Prayer* as on the principal feast (April 30), page 297.

APRIL 5

St. Vincent Ferrer, Conf.

AT I. VESPERS

Ant. Qui prophético fretus lúmine, mira de mundi fine dócuit; in occíduo terræ cárdine ut sol Vincéntius occúbuit, et septus Angelórum ágmine, lúcidas cæli sedes tenuit (*T. P.* Allelúia).

Ant. Guided by prophetic light, he taught wonderful things concerning the end of the world; like the Sun setting in the west, Vincent departed this life, and surrounded by companies of Angels he occupied the refulgent seats of heaven (*P. T.* Alleluia).

V. Ora pro nobis, beáte Vincénti (*T. P.* Allelúia).

R. Ut digni efficiámur promissiónibus Christi (*T. P.* Allelúia).

V. Pray for us, O Blessed Vincent (*P. T.* Alleluia).

R. That we may be made worthy of the promises of Christ (*P. T.* Alleluia).

AT LAUDS

Ant. Cujus vitæ sincéra púritas virginális candóre nítuit, salutáris doctrínæ véritas prædicándo ubíque cláruit, illi summa Bónitas géminam pro méritis corónam tríbuit (*T. P.* Allelúia).

Ant. The sincere purity of his life shone through his virginal candour, the truth of salutary doctrine he everywhere illustrated by his preaching; the supreme Goodness rewarded him for his merits with the double crown (*P. T.* Alleluia).

V. Jústus germinábit sicut lílium (*T. P.* Allelúia).

R. Et florébit in ætérnum ante Dóminum (*T. P.* Allelúia).

V. The just shall flourish like the lily (*P. T.* Alleluia).

R. And shall prosper for ever before the Lord (*P. T.* Alleluia).

AT II. VESPERS

Ant. Glorióse Pater, o Vincénti, cui arcem scandénti polórum cum honóre óbvius ingénti pláudens venit chorus angelórum canéntes te, duc laude frequénti ad amœ́na regna Beatórum (*T. P.* Allelúia).

Ant. O glorious Father Vincent, who, in ascending the heavens, wast met by a choir of Angels coming in great honour and jubilation, lead us who have often sounded thy praises to the delightful Kingdoms of the Blessed (*P. T.* Alleluia).

V. Ora pro nobis, beáte Vincénti (*T. P.* Allelúia).

R. Ut digni efficiámur promissiónibus Christi (*T. P.* Allelúia).

V. Pray for us, O Blessed Vincent (*P. T.* Alleluia).

R. That we may be made worthy of the promises of Christ (*P. T.* Alleluia).

Orémus

Deus, qui géntium multitúdinem, mira beáti Vincéntii, Confessóris tui, prædicatióne, ad agnitiónem tui nóminis veníre tribuísti, præsta, quǽsumus, ut quem

Let us pray

O God, who didst bring the multitudes of the nations to the knowledge of Thy holy Name by the wonderful preaching of Blessed Vincent, Thy Confessor,

ventúrum júdicem nuntiávit in terris, præmiatórem habére mereámur in cælis, Christum Dóminum nostrum.

R. Amen.

grant, we beseech Thee, that we may deserve to find in heaven a bountiful rewarder in Him, whom he preached upon earth as the Judge to come, even Christ our Lord.

R. Amen.

APRIL 9

B. Anthony Pavoni, Mart.

Ants., VV. and *RR.*, page 246 (in *P. T.*, page 251).

Orémus

DEUS, qui ad unitátem fídei promovéndam beáto António, Mártyri tuo, invíctam ánimi fortitúdinem contulísti, da nobis, quǽsumus, ita ejus vestígia sectári, ut finem fídei nostræ salútem animárum reportémus. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst endow Blessed Anthony, Thy Martyr, with invincible strength of soul for promoting the unity of Thy Faith, grant, we beseech Thee, that we may so tread in his footsteps as to attain to the end of our Faith, the salvation of souls. Through Christ our Lord.

R. Amen.

APRIL 10

B. Anthony Neyrot, Mart.

Ants., *VV.* and *RR.*, page 246 (in *P. T.*, page 251).

Orémus

DEUS, qui beátum Antónium, ad lucem veritátis tuæ misericórditer revocátum, exímium mártyrem effecísti, præsta ut, ejus intercessióne, simus semper in fide stábiles et in ópere efficáces. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst mercifully bring Blessed Anthony back to the light of Thy holy truth, and didst make him a glorious martyr of the same, grant, through his intercession, that we may ever be steadfast in faith and effectual in the performance of good works. Through Christ our Lord.

R. Amen.

APRIL 13

B. Margaret of Città di Castello, Virg.

Ants., *VV.* and *RR.*, page 252.

Orémus

DEUS, qui beátam Margarítam Vírginem lumínibus orbam nasci voluísti, ut intus, illumináto cor-

Let us pray

O GOD, who wast pleased that Blessed Margaret Thy Virgin should be born blind that the eye of

dis óculo, te solum assídue contempларétur: esto lumen oculórum nostrórum, quo mundi hujus ténebris carére valeámus, et perveniámus ad pátriam claritátis ætérnæ. Per Christum Dóminum nostrum.

R. Amen.

her heart being inwardly enlightened she might continually contemplate Thee alone, be Thou the light of our eyes that we may have no part in the darkness of this world, but be enabled to arrive at the land of eternal brightness. Through Christ our Lord.

R. Amen.

APRIL 14

B. Peter Gonzalez, Conf.

Ants., *VV.* and *RR.*, page 249 (in *P. T.*, page 251).

Orémus

DEUS, qui in maris perículis constitútis beáti Petri opem singulárem osténdis, ejus nobis intercessióne concéde, ut in hujus vitæ procéllis tuæ grátiæ lumen semper affúlgeat, quo ætérnæ salútis portum inveníre valeámus. Per

Let us pray

O GOD, who affordest singular help through Blessed Peter to such as are in the dangers of the sea, grant, through his intercession, that in all the storms of this life the light of Thy grace may ever shine upon us, where-

Christum Dóminum nostrum.

R. Amen.

by we may be able to gain the port of eternal salvation. Through Christ our Lord.

R. Amen.

APRIL 17

B. Clare Gambacorta, Vid.

Ants., *VV.* and *RR.*, page 254.

Orémus

TRIBUE nobis, miséricors Deus, spíritum oratiónis et pœniténtiæ, ut, beátæ Claræ vestígiis inhæréntes, mereámur, quam ipsa in cælis accépit, corónam obtinére. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

GRANT us, O merciful God, the spirit of prayer and penance, that, following in the footsteps of Blessed Clare, we may be worthy to gain the crown, which she hath received in heaven. Through Christ our Lord.

R. Amen.

APRIL 20

St. Agnes of Montepulciano, Virg.

AT I. VESPERS

Ant. Vocáta est hódie Agnes ad núptias Agni, allelúia; accúmbit in jucunditáte cum Sponso suo, allelúia.

Ant. Today Agnes has been called to the nuptials of the Lamb, alleluia; she reposes in joy with her Spouse, alleluia.

V. Ora pro nobis, beáta Agnes, allelúia.

R. Ut digni efficiámur promissiónibus Christi, allelúia.

V. Pray for us, Blessed Agnes, alleluia.

R. That we may be made worthy of the promises of Christ, alleluia.

AT LAUDS

Ant. Agnétem cæli suscépit cúria, sanctam sanctis áddidit Ecclésia; sedénti in throno et Agno sit laus, honor et benedíctio, allelúia.

V. Adducéntur Regi vírgines post eam, allelúia.

R. Próximæ ejus afferéntur tibi, allelúia.

Ant. The court of heaven has received Agnes, the Church has added a Saint to the calendar of Saints, honour, glory and benediction to the Lamb sitting on the throne, alleluia.

V. After her shall virgins be brought to the King, alleluia.

R. Her companions shall be conducted to Thee, alleluia.

AT II. VESPERS

Ant. Ave, Virgo óptima, insígne decus Ordinis, ave, virgo ínclyta, illústre sidus ǽtheris; tua canéntes

Ant. Hail, glorious Virgin, grand ornament of the Order, hail, renowned Virgin, resplendent star

mérita, tuis fove subsídiis, allelúia.

of heaven, help by thy prayers those who chant thy praises, alleluia.

VV. and *RR.* as at I. Vespers.

Orémus

DEUS, qui beátam Agnétem, Vírginem tuam, cælésti rore sæpe perfúndere, et oratiónis ejus loca, divérsis enátis flóribus, decoráre dignátus es, concéde propítius, ut, ejus précibus perpétuo tuæ benedictiónis rore conspérsi, æternitátis fructus percípere mereámur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who wast often times pleased to shed a heavenly dew over Thy holy virgin, the Blessed Agnes, and to deck the places of her prayer with divers fresh-blown flowers, mercifully grant that we, through her prayers, may be sprinkled with the unfailing dew of Thy blessing, and be made fit to receive the fruits of immortality. Through Christ our Lord.

R. Amen.

APRIL 22

B. Bartholomew Cerveri, Mart.

Ants., *VV.* and *RR.*, page 251.

Orémus

DEUS, qui beátum Bartholomǽum insígnem fídei propugnatórem effecísti, et martýrii coróna sublimásti, da nobis, ejus méritis et intercessióne, crucem júgiter ferre, ut cum ipso glóriæ tuæ mereámur esse partícipes. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst make Blessed Bartholomew a glorious champion of the faith, and didst raise him to the crown of martyrdom, grant, through his merits and intercession, that we may ever bear the cross and deserve to be partakers with him in Thy glory. Through Christ our Lord.

R. Amen.

APRIL 26

BB. Dominic and Gregory, Confessors

Ants., page 251.

AT VESPERS

V. Oráte pro nobis, beáti Domínice et Gregóri, allelúia.

R. Ut digni efficiámur promissiónibus Christi, allelúia.

V. Pray for us, Blessed Dominic and Gregory, alleluia.

R. That we may be made worthy of the promises of Christ, alleluia.

AT LAUDS

V. Mirábilis Deus, allelúia.
R. In Sanctis suis, allelúia.

Orémus

DEUS cujus misericórdiæ non est númerus, te humíliter deprecámur, ut, intercedéntibus beátis Domínico et Gregório, Confessóribus tuis, a peccatórum nostrórum póndere subdúcti, glóriam ab ipsis obténtam assequámur. Per Christum Dóminum nostrum.

R. Amen.

V. God is wonderful, alleluia.
R. In His Saints, alleluia.

Let us pray

O GOD, of whose mercies there is no number, we humbly beseech Thee, that, through the intercession of Blessed Dominic and Gregory, Thy Confessors, we may be relieved of the burden of our sins and attain the glory which they now enjoy. Through Christ our Lord.

R. Amen.

APRIL 28

B. Louis M. Grignon of Montfort, Conf.

Ants., *VV.* and *RR.*, page 251.

Orémus

DEUS, qui beátum Ludovícum Maríam, Confessórem tu-

Let us pray

O GOD, who didst make Blessed Louis Mary, Thy Con-

um, Crucis mystérii et sanctíssimi Rosárii præcónem exímium effecísti, ac nova per eum Família Ecclésiam fœcundásti: ejus méritis et intercessióne concéde, ut, per Unigéniti Fílii tui vitam, mortem ac resurrectiónem, salútis ætérnæ prǽmia consequámur. Per eúndem Christum Dóminum nostrum.

R. Amen.

fessor, an admirable preacher of the mystery of the Cross and of the Most Holy Rosary, and didst through him give a new family to Thy Church, grant, by his merits and intercession, that, by the life, death and resurrection of Thy only-begotten Son, we may obtain the rewards of eternal life. Through the same Christ our Lord.

R. Amen.

APRIL 29

St. Peter of Verona, Mart.

AT I. VESPERS

Ant. O Petre, Martyr ínclyte, Prædicatórum glória, virginitáte prǽdite, verbo, signis et grátia, concéssa nobis sólitæ pietátis cleméntia, transácto mundi trámite,

Ant. O Peter, illustrious Martyr, glory of the Friars Preachers, ornament of virginity, renowned for eloquence, miracles and sanctity, the clemency of the usual

nos transfer ad cæléstia, allelúia.

goodness having been granted us, and our mortal career being finished, transfer us to eternal glory, alleluia.

V. Ora pro nobis, beáte Petre, allelúia.

R. Ut digni efficiámur promissiónibus Christi, allelúia.

V. Pray for us, Blessed Peter, alleluia.

R. That we may be made worthy of the promises of Christ, alleluia.

AT LAUDS

Ant. Summa pollens Petrus mundítia, et præfúlgens doctrínæ grátia, martýrii clarus victória, trinæ fulget corónæ glória, allelúia.

Ant. Peter, ornament of the highest purity, resplendent by the grace of doctrine, renowned by the victory of martyrdom, shines by the triple crown of glory, alleluia.

V. Coróna áurea super caput ejus, allelúia.

R. Expréssa signo sanctitátis, allelúia.

V. A crown of gold upon his head, alleluia.

R. Adorned with the emblem of sanctity, alleluia.

AT II. VESPERS

Ant. O Martyr egrégie, doctor veritátis,

Ant. O glorious Martyr, doctor of

puritátis vásculum, norma sanctitátis, tua per suffrágia véniam peccátis, et vitam in glóriam præsta cum beátis, allelúia.

truth, vessel of purity, rule of sanctity, obtain for us by thy prayers pardon of our sins, and the life of glory with the Blessed, alleluia.

VV. and *RR.* as at I. Vespers.

Orémus

PRAESTA, quǽsumus, omnípotens Deus, ut, beáti Petri Mártyris tui fidem cóngrua devotióne sectémur, qui pro ejúsdem fídei dilatatióne martýrii palmam méruit obtinére. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

GRANT, we beseech Thee, Almighty God, that we may imitate with due devotion the faith of Blessed Peter, Thy Martyr, who, for the enlarging of that same faith, was made worthy to obtain the palm of martyrdom. Through Christ our Lord.

R. Amen.

APRIL 30

St. Catherine of Siena, Virg.

AT I. VESPERS

Ant. Vírginis Catharínæ hæc dies dicáta sacris, ut nun-

Ant. This day is dedicated to the feast of Catherine the Vir-

quam tantæ sanctitátis præstántia mortálium memória excídere queat, et cunctis celebérrima perpétuo fiat, allelúia.

gin, in order that the excellence of her great sanctity may never fade from the memory of mortals, and may be perpetually celebrated, alleluia.

V. Ora pro nobis, beáta Catharína, allelúia.

V. Pray for us, Blessed Catherine, alleluia.

R. Ut digni efficiámur promissiónibus Christi, allelúia.

R. That we may be made worthy of the promises of Christ, alleluia.

AT LAUDS

Ant. Máxima est Catharínæ, Vírginis Senénsis, præstántia, quæ incolumitátem languéntibus et vitam mórtuis restitúere pótuit, allelúia.

Ant. Great is the excellence of Catherine, Virgin of Siena, who was able to restore health to the sick and life to the dead, alleluia.

V. Adducéntur Regi vírgines post eam, allelúia.

V. After her shall virgins be brought to the King, alleluia.

R. Próximæ ejus afferéntur tibi, allelúia.

R. Her companions shall be conducted to Thee, alleluia.

AT II. VESPERS

Ant. O Virgo máxima glória præstans, cujus sacra stata orbis univérsus hodiérna die célebrat, quam ángeli cum láudibus éfferunt, ac céteri supérni cives admirántur; age apud Deum quo mentes nostræ semper divínis præcéptis obtémperent, nosque virtútibus aliísque bonis áugeat, allelúia.

Ant. O Virgin refulgent with the highest glory, whose sanctity the whole world celebrates today, you, whom the angels praise and the other heavenly citizens admire, plead with God that our minds may ever obey the divine precepts, and that He may increase in us the virtues and other good things, alleluia.

VV. and *RR.* as at I. Vespers.

Orémus

DEUS, qui beátæ Catharínæ, virginitátis et patiéntiæ speciáli privilégio decorátæ, malignántium spiríttuum certámina víncere, et in amóre tui nóminis inconcússe permanére tribuísti: concéde, quǽsumus, ut, ejus imitatióne, calcáta mundi

Let us pray

O GOD, who didst enable Blessed Catherine, graced with a special privilege of virginity and patience, to overcome the assaults of evil spirits, and to stand unshaken in the love of Thy Holy Name: grant, we beseech Thee, that, after her

nequítia et ómnium hóstium superátis insídiis, ad tuam secúre glóriam transeámus. Per Christum Dóminum nostrum.

R. Amen.

example, treading under foot the wickedness of the world, and overcoming the wiles of all our enemies, we may safely pass onward to Thy glory. Through Christ our Lord.

R. Amen.

Feasts of May

MAY 5

St. Pius V, Pope and Conf.

AT I. VESPERS

Ant. Pii nomen comprobárunt piæ operatiónes et ex hoc beátum dicent omnes generatiónes, allelúia.

V. Ora pro nobis beáte Pie, allelúia.

R. Ut digni efficiámur promissiónibus Christi, allelúia.

Ant. Pious works bear testimony to the name of Pius, and hence all generations shall call him Blessed, alleluia.

V. Pray for us, Blessed Pius, alleluia.

R. That we may be made worthy of the promises of Christ, alleluia.

AT LAUDS

Ant. Pie, Pastor miríﬁce, tuárum memor óvium, sta coram summo Júdice pro pártibus fidélium, allelúia.

V. Justus germinábit sicut lilíum, allelúia.

R. Et florébit in ætérnum ante Dóminum, allelúia.

Ant. O Pius, great Pastor, mindful of thy flock, defend the cause of the faithful before the Supreme Judge, alleluia.

V. The just shall flourish like the lily, alleluia.

R. And shall prosper for ever before the Lord, alleluia.

AT II. VESPERS

Ant. Qui exáltet húmiles, Pium exaltávit, et in Apostólica Sede collocávit, allelúia.

Ant. He Who exalts the humble, exalted Pius and placed him in the Apostolic See, alleluia.

VV. and *RR.* as at I. Vespers.

Orémus

DEUS, qui ad conteréndos Ecclésiæ tuæ hostes et ad divínum cultum reparándum, beátum Pium Pontíficem máximum elígere dignátus es: fac nos ipsíus deféndi præsídiis, et ita tuis

Let us pray

O GOD, who wast pleased to elect the Blessed Pius to the office of chief Pontiff, for the defeat of the enemies of Thy Church and the restoration of divine worship, grant

inhærére obséquiis, ut, ómnium hóstium superátis insídiis, perpétua pace lætémur. Per Christum Dóminum nostrum.

R. Amen.

that we may be defended by his watchful guardianship, and be so intent upon Thy holy service that, over-coming all the wiles of our enemies, we may enjoy eternal peace. Through Christ our Lord.

R. Amen.

MAY 10

St. Antoninus, Archbishop of Florence and Confessor

AT I. VESPERS

Ant. Te Vírginum chorus laudat, te Doctórum cœtus prǽdicat, te unánimi voce sancti prǽsules prǽsulem admirántur: beáte Antoníne, nos te quoque laudántes patérnis semper óculis intuére, allelúia.

V. Ora pro nobis, beáte Antoníne, allelúia.

Ant. The chorus of Virgins praises thee, thee the assembly of Doctors applauds, with unanimous voice the Pastors of the Church admire thee as Pastor: O Blessed Antoninus, by thy paternal watchfulness, guard us who also praise thee, alleluia.

V. Pray for us, Blessed Antoninus, alleluia.

R. Ut digni efficiámur promissiónibus Christi, allelúia.

R. That we may be made worthy of the promises of Christ, alleluia.

AT LAUDS

Ant. Sanctus Antonínus vere est glorificándus, cui morbi cedunt, eleménta parent, et mors inexorábilis ad ejus nutum tremit, allelúia.

Ant. St. Antoninus is truly to be honoured, because diseases yielded to him, the elements obeyed him, and inexorable death trembled at his nod, alleluia.

V. Justus germinábit sicut lílium, allelúia.

R. Et florébit in ætérnum ante Dóminum, allelúia.

V. The just shall flourish like the lily, alleluia.

R. And shall prosper for ever before the Lord, alleluia.

AT II. VESPERS

Ant. Dux fídei, pietátis doctor, mundi lampas, sacerdótum decor, fecísti quæ docébas, despíciens carnem, adhǽrens Deo permanénti: beáte Antoníne, cum ascendénte Christo cælos ascendísti, ne derelín-

Ant. Leader of faith, master of piety, light of the world, honour of the priesthood, you practised what you preached, despising the things of the flesh and adhering to the Eternal God: O Blessed An-

quas nos órphanos in hoc exsílio, allelúia, allelúia.

toninus, who, on the feast of Christ's Ascension, ascended to heaven, do not leave us orphans in this exile, alleluia, alleluia.

V. and *R.* as at I. Vespers.

Orémus

SANCTI ANTONINI, Dómine, Confessóris tui atque Pontíficis, méritis adjuvémur, ut, sicut te in illo mirábilem prædicámus, ita in nos misericórdem fuísse gloriémur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

MAY we be assisted, O Lord, by the merits of Thy Blessed Confessor and Bishop St. Antoninus, that, as we confess Thee to have been wonderful in him, so our glory may be that Thou art merciful unto us. Through Christ our Lord.

R. Amen.

MAY 11

B. Albert of Bergamo, Conf.

Ants., *VV.* and *RR.*, page 251.

Orémus

DEUS, qui in húmili vitæ génere beátum Albértum, Confessórem tuum, exí-

Let us pray

O GOD, who wast pleased that Blessed Albert, Thy Confessor, should shine

mia sanctitáte claréscere voluísti; fac nos ita ejus sectári vestígia, ut ássequi mereámur et prǽmia. Per Christum Dóminum nostrum.

R. Amen.

with singular sanctity in a lowly condition of life, grant that we may so tread in his footsteps as to be worthy to obtain his rewards. Through Christ our Lord.

R. Amen.

MAY 12

B. Jane of Portugal, Virg.

Ants., VV. and *RR.*, page 252.

Orémus

DEUS, qui inter regáles delícias et mundi illécebras beátam Joánnam, Vírginem tuam, virtúte constántiæ roborásti, quǽsumus, ut, ejus intercessióne, fidéles tui terréna despíciant et ad cæléstia semper aspírent. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst strengthen Blessed Jane, Thy Virgin, with unshaken constancy amidst royal delights and the enticements of the world, grant, through her intercession, that Thy faithful may despise all earthly things, and ever aspire after the things of heaven. Through Christ our Lord.

R. Amen.

MAY 13

B. Imelda, Virg.

Ants., *VV.* and *RR.*, page 252.

Orémus

DOMINE Jesu Christe, qui beátam Vírginem Iméldam, ignito caritátis amóre sauciátam et immaculáta Hóstia mirabíliter reféctam, in cælum suscepísti: fac nos, ejus intercessióne, eódem caritátis fervóre ad sacram mensam accédere, ut appetámus dissólvi et esse tecum mereámur: Qui vivis et regnas per ómnia sǽcula sæculórum.

R. Amen.

Let us pray

O LORD Jesus Christ, who, wounding the blessed Virgin Imelda with the fire of Thy love, and miraculously feeding her with the Immaculate Host, didst receive her into heaven: grant us, through her intercession, to approach the holy Table with the same fervour of charity, that we may long to be dissolved and deserve to be with Thee: Who livest and reignest for ever and ever.

R. Amen.

MAY 14

B. Giles of Portugal, Conf.

Ants., *VV.* and *RR.*, page 251.

Orémus

MISERICORDIAM tuam, Deus, súpplices implorámus, ut sicut, ea præveniénte, beátum Aegídium in viam justítiæ et sanctitátis redíre fecísti, ita nos e servitúte ac morte peccáti in perféctam tránsferas libertátem et vitam. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

WE HUMBLY implore Thy mercy, O God, that as in that same preventing mercy Thou didst cause Blessed Giles to return back to the way of holiness and justice, so Thou wouldst translate us from slavery and the death of sin into life and perfect liberty. Through Christ our Lord.

R. Amen.

MAY 17

B. Andrew Abellon, Conf.

Ants., *VV.* and *RR.*, page 251.

Orémus

DEUS, qui beáto Andréæ, Confessóri tuo, Evangélium pa-

Let us pray

O GOD, who didst send Blessed Andrew thy Confessor

cis ópere ac sermóne prædicáre tribuísti: ejus, quǽsumus, intercessióne fac nos legem tuam corde perfécto suscípere, et sanctis móribus adimplére. Per Christum Dóminum nostrum.

R. Amen.

to preach the Gospel of peace by word and by example: grant that, by his intercession, we may, with perfect disposition of heart receive, and by holiness of life fulfil, Thy law. Through Christ our Lord.

R. Amen.

MAY 20

B. Columba of Rieti, Virg.

Ants., *VV.* and *RR.*, page 252.

Orémus

DEUS, qui beátam Colúmbam, Vírginem tuam, puritáte et innocéntia cándidam, supérnis fulgóribus illustráre dignátus es: concéde, quǽsumus, ut, ejus intercessióne puris tibi méntibus serviéntes in terris, splendóre glóriæ tuæ pérfrui mereámur in cæ-

Let us pray

O GOD, who wast pleased that Blessed Columba, Thy Virgin, graced with the spotless white of purity and innocence, should shine forth with heavenly splendours, grant, we beseech Thee, at her intercession, that, serving Thee here with pure minds, we may

lis. Per Christum Dóminum nostrum.

R. Amen.

deserve to enjoy the brightness of Thy glory in heaven. Through Christ our Lord.

R. Amen.

MAY 24

Translation of the Body of St. Dominic

Ants., VV., RR. and *Prayer*, page 329.

At I. Vespers, however, is said:

Ant. Magne Pater, sancte Domínice, mortis hora nos tecum suscipe, et hic semper nos pie réspice, allelúia.

Ant. O great Father St. Dominic, at the hour of our death receive us to thee, and here below ever guard us paternally, alleluia.

MAY 28

B. Mary Bartholomea, Virg.

Ants., VV. and *RR.*, page 252.

Orémus

AMATOR animárum Deus, qui in beáta María Bartholomǽa, Vírgine tua, miram ægritúdinum tolerántiam pari cum

Let us pray

O GOD, the lover of souls, who in the person of Blessed Mary Bartholomea, Thy Virgin, didst unite a wonderful en-

innocéntia sociásti: concéde, ut, qui ex mérito nostræ actiónis afflígimur, tuæ grátiæ consolatióne respirémus. Per Christum Dóminum nostrum.

R. Amen.

durance of grievous diseases with an equal innocence of mind, grant that we, who are afflicted according as our actions deserve, may be refreshed with the comfort of Thy grace. Through Christ our Lord.

R. Amen.

MAY 29

B. William and His Companions, Martyrs

Ants., *VV.* and *RR.*, page 247 (in *P. T.*, page 251).

Orémus

DEUS, pro cujus amóre ac fídei tuéndæ zelo beáti Guillélmus et Sócii gládiis impiórum occubuére: præsta, quǽsumus, ut, eórum suffrágiis, in fide stábiles te semper ex ánimo diligámus. Per

Let us pray

O GOD, for whose love and for the zeal of defending whose faith Blessed William and his Companions fell beneath the swords of the wicked, grant we beseech Thee, that, through their inter-

Christum Dóminum nostrum.

R. Amen.

cession, we may be firm in the faith and may always love Thee with our whole heart. Through Christ our Lord.

R. Amen.

MAY 30

B. Andrew Franchi, Bishop and Conf.

Ants., VV. and *RR.*, page 249 (in *P. T.*, page 251).

Orémus

DEUS, qui beátum Andréam, Confessórem atque Pontíficem, in prædicatióne Verbi tui et in múnere boni Pastóris pietáte ac doctrína excéllere voluísti, ejus intercessióne nobis concéde, ut animóse in tuo sancto servítio certántes copiósum fructum inde reférre mereámur. Per Christum Dóminum nostrum

R. Amen.

Let us pray

O GOD, who didst wish that Blessed Andrew, Confessor and Pontiff, should by piety and learning excel in preaching Thy word and in the office of good Shepherd: grant that, through his intercession, battling courageously in Thy holy service, we may be worthy thereby to gather abundant fruit. Through Christ our Lord.

R. Amen.

Feasts of June

JUNE 1

BB. Alphonsus and His Companions, Martyrs

Ants., *VV.* and *RR.*, page 247 (in *P. T.*, page 251).

Orémus

DEUS, qui nos beatórum tuórum Alphónsi et Sociórum ejus triúmpho lætíficas: da nobis, quǽsumus, eórum méritis et intercessióne eándem in fide constántiam, et in ópere efficáciam. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who dost give us to rejoice in the triumph of Thy Blessed Alphonsus and his Companions, grant us, we beseech Thee, through their merits and intercession, a like constancy in faith and perseverance in works. Through Christ our Lord.

R. Amen.

JUNE 2

BB. Sadoc and His Companions, Martyrs

Ants., *VV.* and *RR.*, page 247 (in *P. T.*, page 251).

Orémus

OSTENDAT te nobis, Dómine Jesu, post hoc exsílium, clemens et pia Virgo María mater tua: quam beá-

Let us pray

O LORD Jesus Christ, may Thy kind and holy Mother, the ever Virgin Mary, show Thee unto our eyes

ti Sadócus et Sócii, inter hostíles infidélium ímpetus, incessánti voce salutántes præoptátam martýrii palmam a te recípere meruérunt: Qui vivis et regnas per ómnia sǽcula sæculórum.

R. Amen.

after this our exile, whom Blessed Sadoc and his Companions saluted with unceasing voice, amidst the assaults of the infidels their enemies, when they were found worthy to receive from Thee the palm of martyrdom they so much desired. Who livest and reignest world without end.

R. Amen.

JUNE 3

BB. Peter Sanz, Bp. and His Companions Martyrs

Ants., *VV.* and *RR.*, page 247 (in *P. T.*, page 251).

Orémus

Deus, qui beátos Mártyres tuos Petrum Pontíficem ejúsque Sócios, ad fidem géntibus prædicándam pari firmitáte et caritáte donásti: præsta, quǽsumus, eórum exémplo et intercessióne, nos in

Let us pray

O God, who didst give Thy blessed Martyrs, Bishop Peter and his Companions, to preach the faith to the pagans with like firmness and charity, grant, we beseech Thee, that by their example and interces-

tua fide permanére constántes. Per Christum Dóminum nostrum.

R. Amen.

sion we may remain constant in Thy faith. Through Christ our Lord.

R. Amen.

JUNE 5

B. James Salamonio, Conf.

Ants., *VV.* and *RR.*, page 249 (in *P. T.*, page 251).

Orémus

DEUS, qui nos beáti Jacóbi, Confessóris tui, ánnua solemnitáte lætíficas: concéde propítius, ut cujus natalítia cólimus étiam actiónes imitémur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who givest us joy in the annual solemnity of Blessed James, Thy Confessor, mercifully grant, that we may imitate his actions, whose festival we now celebrate. Through Christ our Lord.

R. Amen.

JUNE 9

BB. Diana, Cecilia and Amata, Virgins

Ants., *VV.* and *RR.*, page 253.

Orémus

DEUS, qui beátam Diánam, Vírginem tuam, admirábili

Let us pray

O GOD, who didst endow Thy Blessed Virgin Diana with

spíritus fortitúdine donásti, eíque in terénda evangélicæ perfectiónis via beátas Cæcíliam et Amátam cómites dedísti: concéde propítius, ut eárum exémplo roborémur in árduis, et in advérsis protegámur auxílio. Per Christum Dóminum nostrum.

R. Amen.

admirable fortitude of spirit and didst give her Blessed Cecilia and Amata as companions in walking in the way of Evangelical perfection, grant that we may be strengthened in difficulties by their example and protected by their help in adversities. Through Christ our Lord.

R. Amen.

JUNE 10

B. John Dominici, Card. and Conf.

Ants., *VV.* and *RR.*, page 249 (in *P. T.*, page 251).

Orémus

DEUS, largítor caritátis, qui beátum Joánnem, Confessórem atque Pontíficem, in conservánda Ecclésiæ unitáte instaurandáque reguléri disciplína virtúte roborásti: per ipsíus intercessiónem tríbue

Let us pray

O GOD, the bestower of divine love, who didst strengthen Blessed John, Thy Confessor and Bishop, for the work of preserving the unity of the Church and establishing regular discipline: grant,

nobis idípsum sentíre et fácere in Christo Jesu Dómino nostro: Qui tecum vivit et regnat, per ómnia sǽcula sæculórum.

R. Amen.

through his intercession, that we may all be of one mind, and do all our actions in Christ Jesus our Lord: Who liveth and reigneth with Thee world without end.

R. Amen.

JUNE 12

B. Stephen Bandelli, Conf.

Ants., *VV.* and *RR.*, page 249 (in *P. T.*, page 251).

Orémus

Deus, qui ad errántes fidéles, in viam salútis revocándos beátum Stéphanum, Confessórem tuum, evangélicæ prædicatiónis exímium minístrum effecísti: ejus méritis et intercessióne concéde, ut, a peccátis ómnibus expedíti, sémitam mandatórum tuórum semper currámus. Per

Let us pray

O God, who, for the bringing of many of Thy faithful who had gone astray, back to the way of salvation, didst make Blessed Stephen, Thy Confessor, an illustrious preacher of Thy gospel, grant through his merits and intercession, that we likewise, being freed from our sins, may

Christum Dóminum nostrum.

R. Amen.

ever run in the path of Thy commandments. Through Christ our Lord.

R. Amen.

JUNE 20

B. Osanna of Mantua, Virg.

Ants., VV. and *RR.*, page 252.

Orémus

EXAUDI nos, Deus salutáris noster: ut, sicut de beátæ Osánnæ, Vírginis tuæ, festivitáte gaudémus, ita piæ devotiónis erudiámur afféctu. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

GRACIOUSLY hear us, O God our Saviour, that as we rejoice in celebrating the memory of Blessed Osanna, Thy Virgin, we may be instructed likewise in all feelings of tender devotion. Through Christ our Lord.

R. Amen.

JUNE 22

B. Innocent V, Pope and Conf.

Ants., VV. and *RR.*, page 249.

Orémus

DEUS, qui beátum Innocéntium, Confessórem atque Pontíficem, sciéntiæ ac

Let us pray

O GOD, who didst adorn Blessed Innocent, Confessor and Pope, with the gifts

prudéntiæ donis decorátum, pacis et unitátis conciliatórem effecísti: ejus intercessióne nobis concéde cæléstia sápere, et ómnia bona concórdi stúdio sectári. Per Christum Dóminum nostrum.

R. Amen.

of knowledge and prudence, and didst make him a promoter of peace and unity, grant us, through his intercession, to seek the things which are above, and with one accord to strive after all good. Through Christ our Lord.

R. Amen.

Feasts of July

JULY 7

B. Benedict XI, Pope and Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui beátum Benedíctum Pontíficem benedictiónis tuæ grátia ad cælum sublevásti: pópulum tuum, quǽsumus, nova benedictióne sanctífica, et a cunctis malis imminéntibus, ejus méritis et précibus, tua virtúte de-

Let us pray

O GOD, who by the grace of Thy benediction didst raise Blessed Benedict, Thy chief Bishop, to Heaven, sanctify Thy people, we beseech Thee, with a new benediction of Thy grace, and through his prayers and mer-

fénde. Per Christum Dóminum nostrum.

R. Amen.

its defend us by Thy power from all the evils that threaten us. Through Christ our Lord.

R. Amen.

JULY 9

St. John of Gorcum and His Companions Martyrs

AT I. VESPERS

Ant. In poténtia bráchii tui, Dómine, dispérgens supérbos, respexísti humilitátem Servórum tuórum: et ecce beátos eos dicent omnes generatiónes.

V. Ora pro nobis, beáte Joánnes cum Sóciis tuis.

R. Ut digni efficiámur promissiónibus Christi.

Ant. O Lord, by the power of Thy arm dispersing the proud, Thou hast beheld the humility of Thy Servants: and behold all generations shall call them blessed.

V. Pray for us, Blessed John with thy Companions.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. Dóminus Deus Israël visitávit et fecit redemptiónem servórum suórum; glorificávit nomen eórum,

Ant. The Lord, God of Israel, has visited and wrought the redemption of His servants: He has glorified

et eréxit cornu salútis nobis.

V. Mirábilis Deus.
R. In sanctis suis.

their name for ever, and raised up for us a horn of salvation.

V. God is wonderful.
R. In His Saints.

AT II. VESPERS

Ant. Exaltávit Dóminus húmiles servos suos, et suscépit eos in tabernácula sancta, recordátus misericórdiæ suæ.

Ant. The Lord has exalted His humble servants, and, mindful of His mercy, has received them into His holy tabernacles.

V. and *R.* as at I. Vespers.

Orémus

Deus, qui beatórum Mártyrum tuórum Joánnis et Sociórum ejus gloriósum pro fide tua certámen æternitátis láurea decorásti: concéde propítius, ut eórum méritis et imitatióne certántes in terris, cum ipsis coronári mereámur in cælis. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O God, who didst crown with the laurel of immortality the strife of Thy blessed martyrs John and his Companions for the faith, mercifully grant, that, fighting here on earth, we may likewise deserve, through their merits and after their example, to be crowned with them in heaven. Through Christ our Lord.

R. Amen.

JULY 11

BB. Ignatius Delgado and His Companions Martyrs

Ants., VV. and *RR.*, page 247.

Orémus

DEUS, qui beatórum Pontíficum Ignátii et Domínici ac Sociórum sánguine Annamitárum terras rigári voluísti: intercedéntibus tantis Martýribus, fac eas christiána religióne floréré. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who with the blood of thy Blessed Bishops Ignatius and Dominic and their Companions has willed to irrigate the countries of the Annamites: grant that, by the intercession of so many Martyrs, the Christian religion may flourish there. Through Christ our Lord.

R. Amen.

JULY 13

B. James of Varazze, Bishop and Conf.

Ants., VV. and *RR.*, page 249.

Orémus

DEUS, qui beátum Jacóbum, Confessórem atque Pontíficem, exímium veritátis præcónem et pacis conciliatórem effe-

Let us pray

O GOD, who didst make Blessed James, Thy Confessor and Bishop, a glorious preacher of the truth and a peace-

císti: ejus nobis intercessióne concéde, ut pacem et veritátem diligámus, et ad te, in quo pax summa est et pura véritas, perveniámus. Per Christum Dóminum nostrum.

R. Amen.

maker, grant unto us, through his intercession, that we likewise may love peace and truth, and come at length to Thee in whom is perfect peace and purest truth. Through Christ our Lord.

R. Amen.

JULY 17

B. Ceslaus of Poland, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

Deus, qui beátum Cesláum, virgíneo morum candóre prǽditum et salútis animárum zelo succénsum, in divérsis natiónum pópulis óperum sanctitáte et fídei propagatióne mirábilem effecísti: præsta, quǽsumus, ut, ejus intercessióne, simus semper in fide

Let us pray

O God, who didst endow Blessed Ceslaus with virginal purity of manners and a burning zeal for the salvation of souls, and didst render him wonderful to the people of divers nations for his holy actions and for a singular grace in propagating the Faith,

stábiles, et ad te, qui solus es ætérnæ salútis auctor ac largítor, misericórdiæ tuæ múnere perveníre valeámus. Per Christum Dóminum nostrum.

R. Amen.

grant, we beseech Thee, at his intercession, that we may be ever steadfast in the faith, and be enabled through the gift of Thy mercy to come at length to Thee Who alone art the Author and Giver of eternal salvation. Through Christ our Lord.

R. Amen.

JULY 22

St. Mary Magdalen

AT I. VESPERS

Ant. Celsi mériti María, quæ solem verum resurgéntem vidére meruísti mortálium prima; óbtine ut nos visu glóriæ suæ tecum lætíficet in cælis.

V. Optimam partem elégit sibi María.

R. Quæ non auferétur ab ea.

Ant. O Mary of exalted merit, who first of mortals merited to behold the true Sun in His rising, obtain that He may gladden us with thee by the sight of His glory in heaven.

V. Mary hath chosen the better part.

R. Which shall not be taken from her.

AT LAUDS

Ant. O mundi lampas et margaríta præfúlgida, quæ resurrectiónem Christi nuntiándo, apostolórum Apóstola fíeri meruísti, María Magdaléna, semper pia exorátrix pro nobis adsis ad Deum, qui te elégit.

Ant. O light of the world and shining jewel, who by announcing the resurrection of Christ didst merit to be made an apostle to the apostles, O Mary Magdalen, be for us ever a pious intercessor at the throne of God, who hath chosen thee.

V. Dimíssa sunt ei peccáta multa.
R. Quóniam diléxit multum.

V. Many sins are forgiven her.
R. Because she hath loved much.

AT II. VESPERS

Ant. In diébus illis mulier, quæ erat in civitáte peccátrix, ut cognóvit quod Jesus accubuísset in domo Simónis leprósi, áttulit alabástrum unguénti; et stans retro secus pedes Dómini Jesu, lácrymis cœpit rigáre pedes ejus, et

Ant. In those days a woman who was a sinner in the city when she knew that Jesus was at table in the house of Simon the leper, took an alabaster box of precious ointment; and standing behind at the feet of the Lord

capíllis cápitis sui tergébat, et osculabátur pedes ejus, et unguénto ungébat.

Jesus with her tears she began to wash His feet and with the hair of her head to wipe them, and she kissed His feet, and anointed them with the ointment.

V. Optimam partem elégit sibi María.

R. Quæ non auferétur ab ea.

V. Mary hath chosen the better part.

R. Which shall not be taken away from her.

Orémus

LARGIRE nobis clementíssime Pater: ut sicut beáta María Magdaléna, Dóminum nostrum Jesum Christum super ómnia diligéndo, suórum obtínuit véniam peccatórum, ita nobis, apud misericórdiam tuam sempitérnam ímpetret beatitúdinem. Per eúndem Christum Dóminum nostrum.

R. Amen.

Let us pray

GRANT, O most merciful Father, that as blessed Mary Magdalen gained the pardon of her sins through the love she bore our Lord Jesus Christ above all things, so likewise she may obtain by Thy tender mercy eternal happiness for us. Through the same Christ our Lord.

R. Amen.

JULY 23

B. Jane of Orvieto, Virg.

Ants., VV. and *RR.*, page 252.

Orémus	*Let us pray*
DEUS, qui beátæ Joánnæ, Vírginis tuæ, puritátem exímiam et férvidam caritátem donis cæléstibus cumulásti: fac nos ita ejus æmulári virtútes, ut castitáte vitæ ac puris semper tibi placeámus afféctibus. Per Christum Dóminum nostrum.	O GOD, who didst plentifully add of Thy heavenly gifts to the singular purity and fervent love of Blessed Jane, Thy Virgin, grant that we may so imitate her virtues as to be ever pleasing unto Thee for the chastity of our lives and the purity of all our affections. Through Christ our Lord.
R. Amen.	*R.* Amen.

JULY 24

B. Augustine of Biella, Conf.

Ants., VV. and *RR.*, page 249.

Orémus	*Let us pray*
DA NOBIS, quǽsumus, Dómine Jesu, beáti Augustíni, Confessóris tui, méritis et imitatióne, ita	GRANT us, we beseech Thee, O Lord Jesus, through the merits and imitation of Blessed Au-

carnis desidéria per pœniténtiam exstínguere, ut in tua semper grátia et cognitióne crescámus: Qui vivis et regnas per ómnia sǽcula sæculórum.

R. Amen.

gustine, Thy Confessor, so to quench the desires of the flesh by penance as ever to grow in Thy grace and in the knowledge of Thee: Who livest and reignest world without end.

R. Amen.

JULY 28

B. Anthony Della Chiesa, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui beátum Antónium, Confessórem tuum, divíno amóre inflammásti: accénde, quǽsumus, eo intercedénte, in córdibus nostris ignem tuæ caritátis, ut, te diligéntes in terris, gáudiis ætérnis perfruámur in cælis. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst inflame Blessed Anthony, Thy Confessor, with divine love, kindle, we beseech Thee, at his intercession, the fire of Thy charity in our hearts, that, loving Thee upon earth, we may rejoice with everlasting joy in heaven. Through Christ our Lord.

R. Amen.

JULY 30

B. Mannes de Guzman, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

Deus, qui beátum Mannem, Confessórem tuum, dispositióne mirábili in viam perfectiónis traduxísti: eádem misericórdiæ tuæ grátia dírige actus nostros, ut possímus quǽrere quod jubes, et ássequi quod promíttis. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O God, who, by Thy wonderful providence didst guide Blessed Mannes, Thy Confessor, into the way of perfection, direct our actions by the same gracious mercy, that we may seek to do what Thou commandest and so attain to what Thou hast promised. Through Christ our Lord.

R. Amen.

Feasts of August

AUGUST 3

B. Augustine, Bishop and Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

Deus, qui Ecclésiæ tuæ in beáto Augustíno, Confessóre

Let us pray

O God, who wast pleased to provide for Thy Church in the

tuo atque Pontífice, boni pastóris exémplum providére dignátus es: concéde propítius, ut ejus intercessióne in loco páscuæ tuæ perpétuo collocári mereámur. Per Christum Dóminum nostrum.

R. Amen.

Blessed Augustine, Thy Confessor and Bishop, an example of the good shepherd, mercifully grant that, through his intercession, we may be found worthy to be placed in Thy pasture for ever. Through Christ our Lord.

R. Amen.

AUGUST 4

Our Holy Father St. Dominic, Conf.

AT I. VESPERS

Ant. Transit pauper ad regni sólium, dux ad sceptrum, victor ad prǽmium, mors in vitam, labor in ótium: præsens cedit luctus in gáudium.

Ant. From being poor he passes to the throne of the kingdom, a leader to the sceptre, a conqueror to the reward, death is exchanged for life, labour for rest: the present mourning for joy.

V. Ora pro nobis, beáte Pater Domínice.

V. Pray for us, Blessed Father Dominic.

R. Ut digni efficiámur promissiónibus Christi.

R. That we may be made worthy of the promises of Christ,

AT LAUDS

Ant. Carnis viror, mentis martýrium, mundum replens linguæ præcónium, pauper Christi post cursus stádium, vitæ tibi mercántur prǽmium.

Ant. O poor man of Christ, the chastening of the flesh, the martyrdom of mind, the activity of the tongue filling the world, procure for thee, after the contest, the reward of life.

V. Justus germinábit sicut lílium.

R. Et florébit in ætérnum ante Dóminum.

V. The just shall flourish like the lily.

R. And shall prosper for ever before the Lord.

AT II. VESPERS

Ant. O Lumen Ecclésiæ, Doctor veritátis, Rosa patiéntiæ, Ebur castitátis, aquam sapiéntiæ propinásti gratis: Prædicátor grátiæ nos junge beátis.

Ant. O Light of the Church, Doctor of truth, Rose of patience, Ivory of chastity, you who have gratuitously dispensed the waters of wisdom: Preacher of grace, unite us to the blessed.

V. and *R.* as at I. Vespers.

Orémus

DEUS, qui Ecclésiam tuam beáti Domínici, Confessóris tui,

Let us pray

O GOD, who didst vouchsafe to enlighten Thy Church

Patris nostri, illumináre dignátus es méritis et doctrínis: concéde, ut ejus intercessióne, temporálibus non destituátur auxíliis, et spirituálibus semper profíciat increméntis. Per Christum Dóminum nostrum.

R. Amen.

by the merits and teaching of our blessed Father Dominic, Thy Confessor, grant, through his intercession, that it may never be wanting in temporal help, and always increase in spiritual growth. Through Christ our Lord.

R. Amen.

AUGUST 8

B. Jane of Aza (Mother of St. Dominic)

Ants., *VV.* and *RR.*, page 254.

Orémus

DEUS, qui beátæ Joánnæ, fámulæ tuæ, grátiam supérnæ vocatiónis fílii sui Domínici mirabíliter ostendísti: quǽsumus, ut, ipsam præmonstratúmque fílium imitántes, pio utriúsque intervéntu ætérna prǽmia consequámur. Per Chris-

Let us pray

O GOD, who didst wonderfully make known to Blessed Jane, Thy handmaid, the grace of the heavenly calling of her son Dominic, we beseech Thee, that, imitating her and her son, who was thus foreshown to her, we may by the loving in-

tum Dóminum nostrum.

R. Amen.

tercession of them both, receive everlasting rewards. Through Christ our Lord.

R. Amen.

AUGUST 9

B. John of Salerno, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui in fídei increméntum beátum Joánnem, Confessórem, verbi tui præcónem exímium effecísti: ejus nobis intercessióne largíre, ut, quod corde crédimus ad justítiam, ore ad salútem confiteámur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who for the increase of the Faith, didst make Blessed John, Thy Confessor, a noble preacher of Thy word, grant unto us, through his intercession, that what we believe with the heart unto justice, we may confess with the mouth unto salvation. Through Christ our Lord.

R. Amen.

AUGUST 17

St. Hyacinth of Poland, Conf.

AT I. VESPERS

Ant. Magnus præco Hyacínthus ad justí-

Ant. Hyacinth, the renowned herald, in-

tiam erudívit multos: Christi subégit légibus divérsos natiónum pópulos.

structed many unto justice, and made subject to the laws of Christ the peoples of different nations.

V. Ora pro nobis, beáte Hyacínthe.

R. Ut digni efficiámur promissiónibus Christi.

V. Pray for us, Blessed Hyacinth.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. Prædicávit verbum Dei in omni pópulo, ad dandam sciéntiam salútis plebi ejus, in remissiónem peccatórum eórum.

Ant. He preached the word of God in every nation, in order to give the science of salvation to the people, and to procure the remission of their sins.

V. Justus germinábit sicut lílium.

R. Et florébit in ætérnum ante Dóminum.

V. The just shall flourish like the lily.

R. And shall prosper for ever before the Lord.

AT II. VESPERS

Ant. Prædicatórum Ordinis flos pulchérrime, Hyacínthe, tua canéntes mérita tui

Ant. O Hyacinth, most beautiful flower of the Order of Preachers, with thy

nos ímbue odóris fragrántia.

fragrance fill us who celebrate thy merits.

V. and *R.* as at I. Vespers.

Orémus

DEUS, qui beátum Hyacínthum, Confessórem tuum, in divérsis natiónum pópulis óperum sanctitáte et miraculórum glória fecísti conspícuum: da nobis ut ejus in mélius reformémur exémplis, et in advérsis protegámur auxíliis. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst make Blessed Hyacinth, Thy Confessor, glorious amongst the people of divers nations for the holiness of his life and the glory of his miracles; grant that by his example we may amend our lives, and be defended by his help in all adversities. Through Christ our Lord.

R. Amen.

AUGUST 18

B. Aimo Tapparelli, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

OMNIPOTENS et misericors Deus, cui servíre regnáre est, per mérita et inter-

Let us pray

ALMIGHTY and most merciful God, to serve whom is to reign, grant, through

cessiónem beáti Aimónis, Confessóris tui, quem exímium fídei propugnatórem effecísti, concéde, ut, mandátis tuis fidéliter, serviéntes in terris, ætérno regno pérfrui cum ipso mereámur in cælis. Per Christum Dóminum nostrum.

R. Amen.

the merits and intercession of Blessed Aimo, Thy Confessor, whom Thou didst make a famous champion of the Faith, that, keeping Thy commandments faithfully on earth, we may deserve to enjoy Thy eternal kingdom with him in heaven. Through Christ our Lord.

R. Amen.

AUGUST 19

B. Emily Bicchieri, Virg.

Ants., *VV.* and *RR.*, page 252.

Orémus

DEUS, qui beátæ Aemíliæ, Vírgini tuæ, terréna cuncta despícere et te solum quǽrere tribuísti; ejus méritis et intercessióne concéde, ut, spretis peritúris illécebris, te toto corde

Let us pray

O GOD, who gavest unto Blessed Emily, Thy Virgin, grace to despise all earthly things and to seek Thee alone, grant, through her merits and intercession, that, despising

diligámus. Per Christum Dóminum nostrum.

R. Amen.

all perishable enticements, we may love Thee with our whole heart. Through Christ our Lord.

R. Amen.

AUGUST 23

B. James of Bevagna, Conf.

Ants., *VV*. and *RR*., page 249.

Orémus

DEUS, qui prodigióso tui Sánguinis aspersióne, dignátus es beátum Jacóbum Confessórem, secúra ætérnæ salútis fidúcia roboráre: diláta super nos éadem víscera misericórdiæ tuæ, ut, redemptiónis nostræ imbúti signáculo, inter oves déxteræ tuæ perpétuo computémur: Qui vivis et regnas per ómnia sæcula sæculórem.

R. Amen.

Let us pray

O GOD, who, by the miraculous sprinkling of Thy Blood, wast pleased to strengthen Blessed James, Thy Confessor, with a sure confidence of his eternal salvation, enlarge the same bowels of mercy towards us, that, being marked with the sign of our redemption, we may be counted amongst the sheep at Thy right hand for ever: Who livest and reignest for ever and ever.

R. Amen.

AUGUST 28

St. Augustine, Conf, Bishop, Doctor

AT I. VESPERS

Ant. Adest dies célebris, quo solútus nexu carnis sanctus præsul Augustínus assúmptus est cum ángelis: ubi gaudet cum prophétis, lætátur cum apóstolis, quorum plenus spíritu, quæ prædixérunt mýstica fecit nobis pérvia: post quos secúnda dispensándi verbi Dei primus refúlsit grátia.

Ant. This is the festal day when freed from the bonds of the flesh, the holy prelate Augustine is assumed with the angels; where he rejoices with the prophets and exults with the apostles, filled with whose spirit, he has made plain to us what they mystically foretold: after whom he shone first with the second grace of dispensing the word of God.

V. Ora pro nobis, beáte Augustíne.

R. Ut digni efficiámur promissiónibus Christi.

V. Pray for us, blessed Augustine.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. In diébus ejus obséssa est cívitas Hipponénsis ab exércitu barbarórum: in-

Ant. In his days the city of Hippo was besieged by the army of the barbarians;

ter quæ mala fuérunt Augustíno lácrymæ suæ panes die ac nocte; atque sub hoc evéntu ad extrémam horam véniens obdormívit in pace.

V. Justus germinábit sicut lílium.

R. Et florébit in ætérnum ante Dóminum.

during which calamities, tears were the bread of Augustine day and night; and after this event, coming to his last hour, he fell asleep in peace.

V. The just man shall blossom like the lily.

R. And shall flourish forever before the Lord.

AT II. VESPERS

Ant. Hódie gloriósus pater Augustínus, dissolúta huius habitatiónis domo, domum non manu factam accépit in cælis, quam sibi, cooperánte Dei grátia, manu, lingua fabrefécit in terris; ubi iam quod sitívit intérnum gustat ætérnum, decorátus una stola securúsque de réliqua.

Ant. Today the glorious father Augustine, the house of this habitation being dissolved, received in heaven a house not made with hands, which, while on earth, by the aid of God's grace, he prepared for himself with hand and tongue; where he now enjoys eternally what his heart desired, and clothed with one robe, he is secure for the rest.

V. Ora pro nobis, beáte Augustíne.
R. Ut digni effíciámur promissiónibus Christi.

V. Pray for us, Blessed Augustine.
R. That we may be made worthy of the promises of Christ.

Orémus

ADESTO supplicatiónibus nostris omnípotens Deus: et quibus fidúciam sperándæ pietátis indúlges, intercedénte beáto Augustíno confessóre tuo atque pontífice, consuétæ misericórdiæ tríbue benígnus efféctum. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

GIVE ear to our supplications, almighty God, and through the intercession of blessed Augustine, Thy confessor and bishop, graciously show the effect of Thine accustomed mercy to those whom Thou dost indulge in the confident hope of Thy loving kindness. Through Christ our Lord.
R. Amen.

AUGUST 30

St. Rose of Lima, Virg.

AT I. VESPERS

Ant. Benedícta tu a Deo tuo, Rosa, in omni tabernáculo Ja-

Ant. O Rose, blessed art thou by thy God in all the taber-

cob, quóniam in omni gente, quæ audíerit nomen tuum, super te, Deus Israël magnificábitur.

V. Ora pro nobis, beáta Rosa.

R. Ut digni efficiámur promissiónibus Christi.

nacles of Jacob, since with every people, that will have heard thy name, the God of Israel shall be glorified in thy regard.

V. Pray for us, Blessed Rose.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. O Rosa odorífera, spargens ubíque virtútum odórem, fac nos ejus, qua frúeris, lucis suavitatísque partícipes.

V. Adducéntur Regi vírgines post eam,

R. Próximæ ejus afferéntur tibi.

Ant. O fragrant Rose, diffusing everywhere the odour of virtues, make us participators of that light and sweetness which you enjoy.

V. After her shall Virgins be brought to the King.

R. Her companions shall be conducted to Thee.

AT II. VESPERS

Ant. Tu glória Jerúsalem, tu lætítia

Ant. Thou glory of Jerusalem, thou joy

Israël, tu honorificéntia pópuli nostri: o Rosa, fecísti viríliter, et confortátum est cor tuum.

of Israel, thou the honor of our people; O Rose, thou hast acted courageously and thy heart is strengthened.

V. and *R.* as at I. Vespers.

Orémus

BONORUM ómnium largítor, omnípotens Deus, qui beátam Rosam, cæléstis grátiæ rore prævéntam, virginitátis et patiéntiæ decóre Indis floréscere voluísti: da nobis fámulis tuis ut, in odórem suavitátis ejus curréntes, Christi bonus odor éffici mereámur: Qui tecum vivit et regnat per ómnia sǽcula sæculórum.

R. Amen.

Let us pray

ALMIGHTY God, the giver of all good gifts, who wast pleased that Blessed Rose, early watered by the dew of Thy grace, should flourish in the Indies in all the beauty of virginity and patience, grant unto us Thy servants, that, running in the odour of her sweetness, we may be found worthy to become the good odour of Christ: Who livest and reignest for ever and ever.

R. Amen.

Feasts of September

SEPTEMBER 3

B. Guala, Bishop and Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui ad plebem tuam in pace et pietáte firmándam beátum Guálam, Confessórem tuum atque Pontíficem, singulári grátia decorásti: ejus nobis intercessióne concéde, ut, pacis stúdia operóse sectántes, úberes pietátis fructus percipiámus. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst adorn Blessed Guala, Confessor and Bishop, with a singular grace for establishing Thy people in peace and piety, grant us, by his intercession, that we may follow diligently the ways of peace and obtain abundant fruits of piety. Through Christ our Lord.

R. Amen.

SEPTEMBER 4

B. Catherine of Racconigi, Virg.

Ants., *VV.* and *RR.*, page 252.

Orémus

SPES nostra, Dómine, qui beátæ Catharínæ cor, te ipso ple-

Let us pray

O LORD, our hope, who didst enrich with an abundance of

num, cæléstium donórum abundántia decorásti: tantæ Vírginis intercessióne concéde, ut totus nobis figátur in corde, qui totus pro nobis fixus fuit in cruce, Christus Dóminus noster.

R. Amen.

celestial gifts the heart of Blessed Catherine already filled with Thee, grant, through the intercession of that glorious virgin, that He may be wholly fastened to our hearts, Who for our sakes was wholly fastened to the cross, Christ our Lord.

R. Amen.

SEPTEMBER 6

B. Bertrand of Garrigue, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui sancto Patriárchæ Domínico beátum Bertrándum, Confessórem tuum, sócium et imitatórem exímium adjunxísti: ejus nobis pio interventu concéde, ita ejúsdem se-

Let us pray

O GOD, who didst give to the Blessed Patriarch, Saint Dominic, Blessed Bertrand as an excellent companion and imitator, grant us, through his pious intercession, so to walk in his foot-

qui vestígia, ut assequámur et prǽmia. Per Christum Dóminum nostrum.

R. Amen.

steps as to obtain his reward. Through Christ our Lord.

R. Amen.

SEPTEMBER 18

B. John Massias, Conf.

Ants., VV. and *RR.*, page 249.

Orémus

DEUS, qui beátum Joánnem, Confessórem, grátiæ tuæ ubertáte prævéntum, in húmili vitæ génere morum candóre floréscere voluísti: da nobis, quǽsumus, ita ejus vestígia pérsequi, ut ad te puris méntibus perveníre mereámur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst early endow Blessed John, Thy Confessor, with the plenteousness of Thy grace, and didst make him illustrious in a lowly estate by the innocence of his life: grant us, we beseech Thee, so to follow his footsteps, that, by purity of heart, we may be found worthy to attain to Thee. Through Christ our Lord.

R. Amen.

SEPTEMBER 20

B. Francis Possadas, Conf.

Ants., VV. and *RR.*, page 249.

Orémus

DEUS, qui beátum Franciscum, Confessórem tuum, supérnæ caritátis dulcédine perfúsum, verbi tui præcónem exímium effecísti: ejus intercessióne concéde, ut, igne tui amóris incénsi, in tua dilectióne semper vivámus. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst raise up Blessed Francis, Thy Confessor, imbued with the sweetness of heavenly charity, to be an illustrious preacher of Thy Word, grant, through his intercession, that we may be kindled with the fire of Thy love, and ever live in Thy charity. Through Christ our Lord.

R. Amen.

SEPTEMBER 23

B. Mark of Modena, Conf.

Ants., VV. and *RR.*, page 249.

Orémus

DEUS, qui per beátum Marcum, Confessórem tuum, permúltos errántes in

Let us pray

O GOD, who through Blessed Mark, thy Confessor, didst lead back to the way of

viam justítiæ redíre fecísti: concéde, ut, ejus intercessióne, nos quoque a vítiis absolúti ad ætérna gáudia perveníre felíciter valeámus. Per Christum Dóminum nostrum.

R. Amen.

justice a great many erring souls, grant that, by his intercession, we also, absolved from our sins, may happily attain to eternal felicity. Through Christ our Lord.

R. Amen.

SEPTEMBER 25

Commemorations of St. Dominic in Suriano

Ants., *VV.*, *RR.* and *Prayer*, page 329.

SEPTEMBER 26

B. Dalmatius Monerio, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

Deus, qui húmilem fámulum tuum Dalmátium, multis signis atque virtútibus decorásti, ac mirabíliter in tuo amóre, spretis temporálibus, inflammásti: tríbue nobis, quǽsumus, ut, ejus intercessióne, a terrénis affectibus expedíti et a cunctis

Let us pray

O God, who didst make Thy humble servant Dalmatius glorious for many miracles and virtues, and didst wonderfully inflame him with Thy love to the despising of all earthly things, grant, we beseech Thee, through his intercession, that we

adversitátibus liberáti, sola cæléstia appetámus. Per Christum Dóminum nostrum.

R. Amen.

may be disengaged from all earthly affections and freed from all adversities, and have no desire but for the things of heaven. Through Christ our Lord.

R. Amen.

SEPTEMBER 28

B. Lawrence of Ripafracta, Conf.

Ants., VV. and *RR.*, page 249.

Orémus

DEUS, qui beátum Lauréntium, Confessórem tuum, reguláris disciplínæ stúdio et caritátis ardóre claréscere fecísti, ejus nobis intercessióne concéde, ut, perfectióra semper exsequéntes, ætérna gáudia consequámur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst make Blessed Lawrence, Thy Confessor, to shine forth with zeal for regular discipline, and didst inflame him with the ardours of divine love, grant, at his intercession, that ever following after the more perfect ways, we may attain to everlasting joys. Through Christ our Lord.

R. Amen.

Feasts of October

First Sunday of October

Feast of the Holy Rosary

AT I. VESPERS

Ant. Speciósa facta es et suávis in delíciis virginitátis, sancta Dei Génitrix: quam vidéntes fíliæ Sion vernántem in flóribus rosárum et líliis convállium beátissimam prædicavérunt, et regínæ laudavérunt eam.

Ant. O holy Mother of God, thou wast beautiful and sweet in the delights of virginity: the daughters of Sion seeing thee flourishing amidst the flowers of the roses and the lilies of the valley have declared thee most blessed, and queens have sung thy praises.

V. Regína sacratíssimi Rosárii, ora pro nobis.

R. Ut digni efficiámur promissiónibus Christi.

V. Pray for us, Queen of the most Holy Rosary.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. Solemnitátem hodiérnam sanctíssimi Rosárii Genitrícis Dei Maríæ devóte celebrémus, ut ipsa pro nobis intercédat ad

Ant. Let us celebrate devoutly today's solemnity of the most holy Rosary of Mary the Mother of God, in order that she may

Dóminum Jesum Christum.

V. Elégit eam Deus, et præelégit eam.

R. Et habitáre eam facit in tabernáculo suo.

intercede for us with the Lord Jesus Christ.

V. The Lord has chosen her, and preelected her.

R. And He maketh her to dwell in His tabernacle.

AT II. VESPERS

Ant. Beáta Mater et intácta Virgo, gloriósa Regína mundi, séntiant omnes tuum juvámen, quicúmque célebrant tuam sacratíssimi Rosárii solemnitátem.

Ant. O Blessed Mother, ever Virgin, glorious Queen of the world, may all who celebrate thy feast of the most holy Rosary feel thy help.

V. and *R.* as at I. Vespers.

Orémus

DEUS, cujus Unigénitus per vitam, mortem et resurrectiónem suam nobis salútis ætérnæ prǽmia comparávit: concéde, quǽsumus, ut hæc mystéria sanctíssimo Rosário beátæ Maríæ Vírginis recoléntes et

Let us pray

O GOD, whose only begotten Son by His life, death and resurrection hath purchased for us the rewards of eternal life, grant, we beseech Thee, that, meditating on these mysteries in the most holy

imitémur quod cóntinent, et quod promíttunt, assequámur. Per eúndem Christum Dóminum nostrum.

R. Amen.

Rosary of the Blessed Virgin Mary, we may imitate what they set forth and obtain what they promise. Through the same Christ our Lord.

R. Amen.

OCTOBER 3

B. Dominic Spadaforo, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui in beáto Domínico, Confessóre tuo, munus apostólicum assíduo oratiónis stúdio et reguláris disciplínæ observántia mirabíliter fœcundásti: concéde propítius, ut, ejus vestígia prosequéntes, úberes salútis fructus percípere mereámur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who in Blessed Dominic, Thy Confessor, by his constant prayer and the observance of regular discipline, didst wonderfully enrich the apostolic ministry, mercifully grant that, following in his footsteps, we may be worthy to receive the abundant fruits of salvation. Through Christ our Lord.

R. Amen.

OCTOBER 4

St. Francis of Assisi, Conf.

AT I. VESPERS

Ant. O stupor, et gáudium, o judex hóminum méntium, tu nostræ milítiæ currus et auríga. Ignea præséntibus transfigurátum, frátribus, in solári spécie vexit te quadríga. In te signis rádians, in te ventúra núntians, requiévit spíritus duplex prophetárum. Tuis asta pósteris, Pater Francísce, míseris; nam incréscunt gémitus óvium tuárum.

Ant. O wonder and joy, O judge of the minds of men, thou chariot and charioteer of our warfare. A fiery chariot has borne thee aloft, transfigured like the sun in the presence of thy brethren. On thee has rested the twofold spirit of the prophets, radiant with wonders and unfolding the future. Give heed, O Father Francis, to the needs of thy children; for the cries of thy flock are increasing.

V. Ora pro nobis, beáte Pater Francísce.

V. Pray for us, blessed Father Francis.

R. Ut digni efficiámur promissiónibus Christi.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. O Martyr desidério, Francísce, quanto stúdio compátiens hunc séqueris, quem passum libro réperis quem aperuísti! Tu cóntuens in áëre seraph in cruce pósitum, ex tunc in palmis, látere, et pédibus effígiem fers plagárum Christi. Tu gregi tuo próvide, qui post felícem tránsitum diræ prius et lívidæ, glorificátæ spéciem carnis prætendísti.

Ant. O Francis, thou lover of martyrdom, how tenderly thou didst follow Him whose sufferings are recounted in the book thou didst open! Thou looking upon high didst behold a seraph on the cross, and thenceforth didst bear in thy hands, side and feet the likeness of the wounds of Christ. O thou whose emaciated and tired body did, after thy happy passage from this life, take on a glorious form, be now mindful of thy flock.

V. Cor meum et caro mea.

R. Exsultavérunt in Deum vivum.

V. My heart and my flesh.

R. Have exulted in the living God.

AT II. VESPERS

Ant. O virum mirábilem in signis et prodígiis, languóres cum dæmóniis quósli-

Ant. O man wondrous in signs and prodigies, vanquishing every languor

bet pelléntem! Dat aurem suis ávium prǽdicans silvéstrium verbis intendéntem. O vitam laudábilem, qua fidem sic magníficat sed et multos vivíficat mórtuos defúnctus! Francísce nos cæléstium fac consórtes cívium quibus es conjúnctus.

produced by the spirits of evil! He wins the birds of the forest to listen to his preaching. O the praiseworthy life by which he extols the faith and even after passing from life reanimates the dead! O Francis, make us fellow-citizens with the saints, whose company thou dost now enjoy.

V. Ora pro nobis, beáte Pater Francísce.

R. Ut digni efficiámur promissiónibus Christi.

V. Pray for us, blessed Father Francis.

R. That we may be made worthy of the promises of Christ.

Orémus

DEUS, qui Ecclésiam tuam, beáti Patris nostri Francísci méritis, fetu novæ prolis amplíficas: tríbue nobis ex imitatióne ejus terréna despícere, et cæléstium donórum semper participatióne gaudére.

Let us pray

O GOD, who through the merits of our Blessed Father Francis, dost enlarge thy Church by the birth of a new generation, grant that we after his example, may despise earthly things and ever rejoice in the

Per Christum Dóminum nostrum.

R. Amen.

participation of heavenly gifts. Through Christ our Lord.

R. Amen.

OCTOBER 5

B. Raymund of Capua, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui beátum Raymúndum, Confessórem tuum insígnem perfectiónis evangélicæ magístrum, et apostólicæ auctoritátis fidélem assertórem esse voluísti: concéde propítius ut, ejus exémplo vivéntes in terris, cum ipso coronári mereámur in cælis. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who wouldst have Blessed Raymund, Thy Confessor, to be a distinguished master of evangelical perfection and a faithful supporter of apostolic authority, graciously grant, that, living after his example on earth, we may deserve to be crowned with him in heaven. Through Christ our Lord.

R. Amen.

OCTOBER 7

B. Matthew, Carreri, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

Excita, Dómine, in córdibus nostris crucis et passiónis amórem, ut, beáti Matthǽi intercessióne et exémplo, dolórem Christi partícipes efficiámur et glóriæ: Qui tecum vivit et regnat per ómnia sǽcula sæculórum.

R. Amen.

Let us pray

Excite within our hearts, O Lord, the love of Thy Cross and Passion, that through the intercession of Blessed Matthew, we may be partakers both of Thy sufferings and of Thy glory, who livest and reignest for ever and ever.

R. Amen.

OCTOBER 10

St. Louis Bertrand, Conf.

AT I. VESPERS

Ant. O novi mundi lampas præfúlgida, sancte Ludovíce, qui, Indis Evangélium Christi nuntiándo, Apostolórum glóriæ consors fíeri meruísti, semper pius exorátor adsis pro nobis apud Deum, qui te elégit.

V. Ora pro nobis, beáte Ludovíce.

Ant. O shining lamp of the new world, St. Louis, who by preaching the Gospel of Christ in the Indies, hast merited to participate in the glory of the Apostles: be ever our faithful intercessor with God who has chosen thee.

V. Pray for us, Blessed Louis.

R. Ut digni efficiámur promissiónibus Christi.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. Dóminus Deus Israël visitávit plebem suam in terris Indiárum, mittens ei púerum suum, qui præíret ante fáciem Dómini, paráre vias ejus.

Ant. The Lord God of Israel has visited His people in the territories of the Indians, sending to them His servant, who went before the Lord to prepare His ways.

V. Justus germinábit sicut lílium.

V. The just shall flourish like the lily.

R. Et florébit in ætérnum ante Dóminum.

R. And shall prosper for ever before the Lord.

AT II. VESPERS

Ant. Respéxit Dóminus humilitátem servi sui, per quem esuriéntes Indos implévit bonis: et ex hoc beátum hunc dicent omnes generatiónes.

Ant. The Lord beheld the humility of His servant, through whom he filled the hungry Indians with good things: and hence all generations shall call him blessed.

V. and *R.* as at I. Vespers.

Orémus

DEUS, qui beátum Ludovícum, Confessórem tuum, per córporis mortificatiónem et fídei præcónium Sanctórum glóriæ coæquásti: præsta, ut quod fide profitémur, pietátis opéribus júgiter impleámus. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who, through mortification of the body and the preaching of the faith, didst raise Blessed Louis, Thy Confessor, to the glory of the saints, grant that what we profess by faith, we may ever fulfil by works of holiness. Through Christ our Lord.

R. Amen.

OCTOBER 11

B. James of Ulm, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui beátum Jacóbum, Confessórem tuum, humilitátis et obediéntiæ virtúte mirabíliter decorásti; ejus intercessióne fac nos terréna despícere, et mandátis tuis júgiter inhærére. Per Chris-

Let us pray

O GOD, who didst wonderfully adorn Blessed James, Thy Confessor, with the virtues of humility and obedience, make us, through his intercession, to despise earthly things and evermore cleave to

tum Dóminum nostrum.

R. Amen.

Thy commandments. Through Christ our Lord.

R. Amen.

OCTOBER 13

B. Magdalen de Panattieri, Virg.

Ants., VV. and *RR.*, page 252.

Orémus

DEUS, qui néminem in te sperántem déseris, et pie deprecántem misericórditer exáudis: tríbue, quǽsumus, ut quod nostris méritis non valémus, beátæ Magdalénæ Vírginis patrocínio consequámur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who forsakest no man that trusteth in Thee, and mercifully hearest him that meekly beseecheth Thee, grant, we pray Thee, that what we cannot obtain by our own merits, we may receive through the patronage of Thy blessed Virgin Magdalen. Through Christ our Lord.

R. Amen.

OCTOBER 21

B. Peter of Tiferno, Conf.

Ants., VV. and *RR.*, page 249.

Orémus

DEUS, qui fidéles tuos memorántes novíssima numquam

Let us pray

O GOD, who hast declared that Thy faithful, by contin-

peccatúros prænuntiásti: fac nos, beáti Petri, Confessóris tui, précibus et exémplis, ita temporálem mortem mente recólere, ut, júgiter admíssa peccáta flentes, vitémus ætérnam. Per Christum Dóminum nostrum.

R. Amen.

ually remembering their latter end, shall never sin, grant, through the prayers and example of Blessed Peter, Thy Confessor, that we may so bear in mind our temporal death, that by continually weeping over the sins we have committed, we may escape an eternal death. Through Christ our Lord.

R. Amen.

OCTOBER 23

B. Bartholomew de Braganza, Bishop and Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui in fídei hóstibus ab errórum ténebris ad veritátis lucem adducéndis, et in pópulis ad pacem et concórdiam revocándis, beátum Bartholomǽum, Confessórem tuum atque Pontíficem, mirábilem effecísti: ejus inter-

Let us pray

O GOD, who didst make Blessed Bartholomew, Thy Confessor and Bishop, wonderful in leading the enemies of the Faith from the darkness of error to the light of truth, and in bringing back multitudes to peace and con-

cessióne concéde, ut pax tua, quæ exsúperat omnem sensum, custódiat corda nostra et intelligéntias nostras in Christo Jesu Dómino nostro: Qui tecum vivit et regnat per ómnia sǽcula sæculórum.

R. Amen.

cord, grant, through his intercession, that Thy peace, which passeth all understanding may keep our hearts and minds in Christ Jesus our Lord: Who liveth and reigneth with Thee, for ever and ever.

R. Amen.

OCTOBER 26

B. Damian of Finario, Conf.

Ants., VV. and *RR.*, page 249.

Orémus

DEUS, qui fidélium salúti procúrandæ, beátum Damiánum, Confessórem tuum, et mira dicéndi vi et virtútibus decorásti: præsta, quǽsumus, ut, ejus intercessióne et exémplo, veram caritátem verbo et ópere exhibeámus. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who, for the salvation of the faithful, didst adorn Blessed Damian, Thy Confessor, with all virtues and a wonderful power of speech, grant, we beseech Thee, that, through his intercession and example, we may show forth true charity both by word and work. Through Christ our Lord.

R. Amen.

OCTOBER 30

B. Benvenuta Bojani, Virg.

Ants., *VV.* and *RR.*, page 252.

Orémus

GRATIAM nobis, Dómine, pœniténtiæ, oratiónis et humilitátis infúnde, ut, beátæ Benvenútæ Vírginis imitatióne, possímus et carnem mortificántes spíritu vívere, et cæléstia júgiter cogitántes, nosque despiciéntes, in te solo Deo réquiem et glóriam inveníre. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

POUR out upon us, O Lord, the grace of penance, prayer and humility, that in imitation of Blessed Benvenuta Thy Virgin, we may be enabled through mortification of the flesh, to live in the spirit and by continual meditation on heavenly things and contempt of ourselves, find rest and glory in Thee who alone art God. Through Christ our Lord.

R. Amen.

OCTOBER 31

Commemoration of the Saints Whose Relics Are Kept in Dominican Churches

AT I. VESPERS

Ant. Gaudent in cælis ánimæ sanctórum qui Christi vestígia sunt secúti, et

Ant. The souls of the saints who followed in the footsteps of Christ rejoice in

quia pro ejus amóre sánguinem suum fudérunt, ídeo cum Christo regnábunt in ætérnum.

heaven: and because for love of Him they poured out their blood, therefore shall they reign forever with Christ.

V. Lætámini in Dómino, et exsultáte justi.

V. Rejoice in the Lord, and exult ye just.

R. Et gloriámini omnes recti corde.

R. And be glorified all ye right of heart.

AT LAUDS

Ant. Isti sunt sancti, qui pro Dei amóre minas hóminum contempsérunt: sancti mártyres in regno cælórum exsultant cum ángelis. O quam pretiósa est mors sanctórum, qui assídue assístunt ante Dóminum, et ab ínvicem non sunt separáti!

Ant. These are the saints, who for love of God despised the threats of men: the holy martyrs triumph with the angels in the kingdom of heaven. O how precious is the death of the saints, who constantly assist before the Lord and are not separated one from another!

V. Mirábilis Deus.

V. Wonderful is God.

R. In sanctis suis.

R. In His saints.

AT II. VESPERS

Ant. Abstérget Deus omnem lácrymam ab óculis sanctórum: et jam non erit ámplius neque luctus, neque clamor, sed nec ullus dolor: quóniam prióra transiérunt.

Ant. God will wipe every tear from the eyes of the saints: and mourning there will be no more, neither weeping nor any sorrow, because the former things have passed away.

V. Lætámini in Dómino, et exsultáte justi.

R. Et gloriámini omnes recti corde.

V. Rejoice in the Lord, and exult ye just.

R. And be glorified all ye right of heart.

Orémus

DEUS, qui hanc sacrosánctam ecclésiam tot voluísti sanctórum decorári relíquiis: concéde nobis fámulis tuis, ut quorum memóriam venerámur in terris, eórum consórtio perfruámur in cælis. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who hast been pleased to adorn this holy church with the relics of so many saints, grant that we thy servants may enjoy in heaven, the fellowship of those whose memory we venerate on earth. Through Christ our Lord.

R. Amen.

Feasts of November

NOVEMBER 3

B. Simon Ballacchi, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui beátum Simónem, Confessórem tuum, inter cǽteras ejus virtútes, jugi orándi stúdio et singulári humilitátis prærogatíva decorásti: ipsum nobis imitári concéde; ut, sprétis ómnibus, quæ sunt mundi, te hic solum quǽrere, ac tandem promíssa in cælis humílibus prǽmia cónsequi valeámus. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst adorn Blessed Simon, Thy Confessor, with constant diligence in prayer together with many other virtues and a singular prerogative of humility, grant that we may so imitate him, that, despising all the things of this world, we may here seek Thee alone, and hereafter attain the rewards promised in heaven to the humble. Through Christ our Lord.

R. Amen.

NOVEMBER 5

B. Martin of Porres, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

Deus, humílium celsitúdo, qui beátum Martínum, Confessórem tuum, ad cæléstia regna transíre fecísti: ejus méritis et intercessióne concéde nos ejus humilitátem ita imitári in terris, ut cum ipso exaltári mereámur in cælis. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O God, the exalter of the humble, who didst make Blessed Martin, Thy Confessor, to enter the heavenly kingdom, grant, through his merits and intercession, that we may so follow the example of his humility on earth, as to deserve to be exalted with him in heaven. Through our Lord Jesus Christ.

R. Amen.

NOVEMBER 6

BB. Jerome and His Companions, Martyrs

Ants., *VV.* and *RR.*, page 247.

Orémus

Deus, qui Ecclésiam tuam Beatórum Mártyrum Hierónymi, Valentíni, Francísci, Hyacínthi et Sočió-

Let us pray

O God, who didst deign to fertilize Thy Church by the blood of the Blessed Martyrs Jerome, Val-

rum sánguine fecundáre dignátus es: concéde propítius, ut quórum læti recólimus triúmphos, eórum précibus ac méritis adjuvémur. Per Christum Dóminum nostrum.

R. Amen.

entine, Francis, Hyacinth and their Companions: grant, we beseech thee, that we, who joyfully commemorate their triumphs, may be assisted by their prayers and merits. Through Christ our Lord.

R. Amen.

NOVEMBER 7

B. Peter of Ruffia, Mart.

Ants., VV. and *RR.*, page 246.

Orémus

DEUS, qui beáto Petro fámulo tuo misericórditer tribuísti pro veræ fídei defensióne martýrio coronári: ejus méritis et intercessióne concéde, ut fide, quæ per caritátem operátur, tibi júgiter placére valeámus. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who in Thy mercy didst bestow the crown of martyrdom on Blessed Peter, Thy Servant, for his defence of the true faith, grant, through his merits and intercession, that we may ever be pleasing unto Thee by the faith that worketh through charity. Through Christ our Lord.

R. Amen.

NOVEMBER 12

Feast of All the Saints of the Order

AT I. VESPERS

Ant. Fecit Ordini magna qui potens est: suscépit Domínicum, púerum suum, benedíxit illi et sémini ejus usque in sǽculum.

V. Oráte pro nobis, Sancti et Sanctæ Dei.

R. Ut digni efficiámur promissiónibus Christi.

Ant. The Omnipotent has done great things for the Order: He raised up St. Dominic His servant, and blessed him and his children for ever.

V. Pray for us, O Saints of God.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. Dóminus Deus Israël eréxit cornu salútis nobis in domo Domínici púeri sui: ut serviámus illi in sanctitáte et justítia coram ipso, ómnibus diébus nostris.

V. Sancti et justi in Dómino gaudéte.

R. Vos elégit Deus in hereditátem sibi.

Ant. The Lord God of Israel raised up to us a horn of salvation in the house of Dominic His servant, that we may serve him in sanctity and justice all the days of our life.

V. Ye Saints and just, rejoice in the Lord.

R. God has chosen you to be His heirs.

AT II. VESPERS

Ant. Sanctos suos magnificávit Dóminus in salutári suo: ecce enim ex hoc beátos illos dicent omnes generatiónes.

Ant. The Lord has magnified His Saints in His Saviour, and hence all generations shall call them blessed.

V. and *R.* as at I. Vespers.

Orémus

DEUS, qui Prædicatórum Ordinem copiósa Sanctorum sóbole fœcundáre dignátus es, atque in ipsis heróica ómnium virtútum mérita sublímiter coronásti, da nobis illórum sequi vestígia, ut quos hódie sub una celebritáte venerámur in terris, iis perpétua tandem festivitáte associémur in cælis. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who hast vouchsafed to make the Order of Preachers fruitful in an abundant progeny of Saints, and hast crowned the merits of all their heroic virtues with a high reward, grant unto us to follow their footsteps, that we may at last be united in perpetual festivity with those in heaven whom we venerate today under one celebration upon earth. Through Christ our Lord.

R. Amen.

NOVEMBER 13

Patronage of St. Thomas Aquinas

Ants., *VV.*, *RR.* and *Prayer*, page 275.

NOVEMBER 14

B. John Licci, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui beátum Joánnem, Confessórem tuum, plena sui abnegatióne, atque exímiæ caritátis zelo caréscere voluísti: ejus nobis imitatióne concéde, ut, abdicátis terrénis afféctibus, in tua dilectióne vivámus. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst make Blessed John, Thy Confessor, illustrious for perfect self-denial and for his singular zeal in the cause of charity, grant unto us, that, after his example, we may forsake all earthly affections, and live evermore in Thy love. Through Christ our Lord.

R. Amen.

NOVEMBER 15

St. Albert the Great, Conf., Bishop, Doctor

AT I. VESPERS

Ant. Albértus, Dei præco ac minístег assíduus Christi, pacem ubíque firmávit.

Ant. Albert, the preacher of God and the constant minister of Christ, everywhere established peace.

V. Ora pro nobis, beáte Albérte.

R. Ut digni efficiámur promissiónibus Christi.

V. Pray for us, Blessed Albert.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. Austeritáte vitæ, oratiónis devotióne, amóre fraternitátis, doctrínæ effusióne, Albértus glorificávit Dóminum.

Ant. Albert glorified the Lord by austerity of life, by devotion to prayer, by love of the brotherhood, and by diffusion of doctrine.

V. Justus germinábit sicut lílium.

R. Et florébit in ætérnum ante Dóminum.

V. The just man shall blossom like the lily.

R. And shall flourish forever before the Lord.

AT II. VESPERS

Ant. Deus scientiárum Dómine, te toto corde et ore laudámus atque benedícimus, quia de pátribus nostris magnum suscitásti doctórem.

Ant. O God, the Lord of all knowledge, we praise and bless Thee with our whole heart and with our speech, because from among our fathers thou hast raised up a great doctor.

V. Ora pro nobis, beáte Albérte.

V. Pray for us, Blessed Albert.

R. Ut digni efficiámur promissiónibus Christi.

R. That we may be made worthy of the promises of Christ.

Orémus

Deus, qui beátum Albértum, Pontíficem tuum atque Doctórem, in humána sapiéntia divínæ fídei subjiciénda magnum effecísti: da nobis, quǽsumus, ita ejus magistérii inhærére vestígiis, ut luce perfécta fruámur in cælis. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O God, who didst make blessed Albert, thy Bishop and Doctor, to become great in placing human wisdom at the service of divine faith, grant us, we pray, so to walk in the path of his teaching, that we may come to enjoy the perfect light of heaven. Through Christ our Lord.

R. Amen.

NOVEMBER 16

B. Lucy of Narnia, Virg.

Ants., *VV.* and *RR.*, page 252.

Orémus

Deus, qui beátam Lúciam, passiónis Fílii tui signáculis mirabíliter decorátam, virginitátis et

Let us pray

O God, who didst wonderfully adorn Blessed Lucy with the marks of the Passion of Thy Son and with

patiéntiæ donis, blandiéntem mundum elúdere, et persequéntem superáre fecísti: da ut ejus intercessióne et exémplo nec terrénis vincámur illécebris, nec ullis frangámur advérsis. Per eúndem Christum Dóminum nostrum.

R. Amen.

the gifts of virginity and patience, and didst enable her to elude the blandishments of the world, and to overcome its persecutions, grant, that, by her intercession and example, we may neither be overcome by the allurements of the world, nor sink under any of its adversities. Through the same Christ our Lord.

R. Amen.

NOVEMBER 25

St. Catherine of Alexandria, Virgin, Martyr

AT I. VESPERS

Ant. Inclyta sanctæ vírginis Catharínæ solémnia suscípiat alácriter pia mater Ecclésia. Ave virgo Deo digna, ave dulcis et benígna! Obtine nobis gáudia quæ póssides cum glória.

Ant. Let holy mother Church celebrate with joy the hallowed festival of the saintly virgin Catherine. Hail, virgin beloved of God, hail thou sweet and kindly one! Obtain for us the joys which thou dost possess with glory.

V. Diffúsa est grátia in lábiis tuis.

R. Proptérea benedíxit te Deus in ætérnum.

V. Grace is poured forth upon thy lips.

R. Therefore hath God blessed thee forever.

AT LAUDS

Ant. Prudens et vígilans virgo, qualis es cum sponso illo, qui te elégit de mundo, quam pulchra, quam mirábilis, quanta luce spectábilis inter Sion juvénculas et Jerúsalem fílias! Thálamo gaudes régio, conjúncta Dei Fílio.

Ant. O prudent and watchful virgin how pleasing thou art to that Spouse who chose thee out of the world! How beautiful, how wondrous, how glorious with light amongst the virgins of Sion and daughters of Jerusalem! Thou rejoicest with regal nuptials, espoused to the Son of God.

V. Adducéntur Regi vírgines post eam.

R. Próximæ ejus afferéntur tibi.

V. Virgins shall be lead to the king after her.

R. Her companions shall be presented to thee.

AT II. VESPERS

Ant. Ave vírginum gemna Catharína: ave sponsa Regis re-

Ant. Hail, O Catherine, thou gem of virgins; hail, O glori-

gum gloriósa: ave viva Christi hóstia! Tua venerántibus patrocínia impetráta non déneges suffrágia.

ous spouse of the King of kings; hail, O living victim of Christ: deny not to those who venerate thy patronage, the help they now implore.

V. Diffúsa est grátia in lábiis tuis.

V. Grace is poured forth upon thy lips.

R. Proptérea benedíxit te Deus in ætérnum.

R. Therefore hath God blessed thee forever.

Orémus

Let us pray

DEUS, qui dedísti Legem Moysi in summitáte montis Sínai, et in eódem loco per sanctos ángelos tuos corpus beátæ Catharínæ vírginis et mártyris tuæ mirabíliter collocásti; præsta, quǽsumus, ut ejus méritis et intercessióne ad montem, qui Christus est, perveníre valeámus. Qui tecum vivit et regnat

O GOD, who didst give the law to Moses on the summit of Mount Sinai, and didst wonderfully deposit in the same place the body of blessed Catherine, Thy virgin and martyr, by the ministry of Thy holy angels, grant, we beseech Thee, that through her merits and intercession we may come

per ómnia sǽcula sæculórum.

R. Amen.

to the Mount which is Christ. Who with Thee liveth and reigneth world without end.

R. Amen.

NOVEMBER 26

B. James Benefatti, Bishop and Conf.

Ants., VV. and *RR.,* page 249.

Orémus

DEUS, qui beáto Jacóbo, Confessóri tuo atque Pontífici, ómnia boni pastóris múnia fidéliter explére tribuísti: ejus intercessióne nobis concéde, ut, per viam mandatórum tuórum gradiéntes, inter oves páscuæ tuæ perpétuo collocári mereámur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who gavest unto Blessed James, Thy Confessor and Bishop, the grace to fulfil with faithfulness all the duties of a good shepherd, grant unto us, through his intercession, that, walking in the path of Thy commandments, we may deserve to be placed amongst the sheep of Thy pasture for ever. Through Christ our Lord.

R. Amen.

Feasts of December

DECEMBER 1

B. John of Vercelli, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui beátum Joánnem mirábili prudéntia et fortitúdine claréscere voluísti: ipso interveniénte concéde, ut família tua semper et ubíque salúbri regímine gubernétur. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O GOD, who didst wish to enlighten Blessed John with wonderful prudence and fortitude: grant that, by his intercession, thy children may be always and everywhere governed by salutary direction. Through Christ our Lord.

R. Amen.

DECEMBER 16

B. Sebastian Maggi, Conf.

Ants., *VV.* and *RR.*, page 249.

Orémus

DEUS, qui beátum Sebastiánum, Confessórem tuum, reguláris disciplínæ et evangélicæ perfec-

Let us pray

O GOD, who didst make Blessed Sebastian, Thy Confessor, wonderful for his singular zeal in the

tiónis singulári stúdio mirábilem effecísti: concéde propítius, ut, ejus imitatióne, carne mortificáti, et vivificáti spíritu, ætérna prǽmia consequámur. Per Christum Dóminum nostrum.

R. Amen.

practice of regular discipline and evangelical perfection, mercifully grant, that, following his example, we may be mortified in the flesh, but made alive in the spirit, and so attain to everlasting rewards. Through Christ our Lord.

R. Amen.

DECEMBER 22

Patronage of the Blessed Virgin Mary

AT I. VESPERS

Ant. Beatíssimæ Vírginis Maríæ solemnitátem devotíssime celebrémus: ut ipsa pro nobis intercédat ad Dóminum Jesum Christum.

V. Ora pro nobis, sancta Dei Génitrix.

R. Ut digni efficiámur promissiónibus Christi.

Ant. Let us celebrate with the greatest devotion the festival of the most blessed virgin Mary, that she may intercede for us with the Lord Jesus Christ.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

AT LAUDS

Ant. Solemnitátem hodiérnam perpétuæ Vírginis Genitrícis Dei Maríæ solémniter celebrémus, qua celsitúdo throni procéssit, allelúia.

Ant. Let us solemnly celebrate this day's festival of the ever virgin Mother of God, on which she, a most excellent throne, passed by, alleluia.

V. Elégit eam Deus, et præelégit eam.

V. God hath chosen her and preferred her.

R. Et habitáre eam facit in tabernáculo suo.

R. He maketh her to dwell in His tabernacle.

AT II. VESPERS

Ant. Solémnitas tua Dei Génitrix Virgo gáudium annuntiávit univérso mundo: ex te enim ortus est sol justítiæ Christus Deus noster: qui solvens maledictiónem dedit benedictiónem et confúndens mortem donávit nobis vitam sempitérnam.

Ant. Thy festival, O virgin Mother of God, hath proclaimed joy to the whole world: for from thee hath arisen the sun of justice, Christ our God: who, destroying malediction, hath given benediction, and confounding death hath bestowed upon us life everlasting.

V. Ora pro nobis, sancta Dei Génitrix.

R. Ut digni efficiámur promissiónibus Christi.

Orémus

DEUS, qui sub beatíssimæ vírginis Maríæ singulári patrocínio Ordinem Prædicatórum ad animárum salútem instítui, ejúsque perpétuis benefíciis cumulári voluísti: præsta supplícibus tuis ut cujus hódie commemoratiónem cólimus, illíus protécti auxíliis ad cæléstem glóriam perducámur. Per Christum Dóminum nostrum.

R. Amen.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray

O GOD, who hast been pleased that the Order of Preachers should be instituted for the salvation of souls under the special patronage of the most blessed virgin Mary, and should be weighed down with the profusion of her perpetual benefits, grant to us, Thy suppliants, that we may be brought to heavenly glory protected by the assistance of her whose commemoration we this day celebrate. Through Christ our Lord.

R. Amen.

DECEMBER 23

B. Margaret of Savoy, Vid.

Ants., VV. and *RR.*, page 254.

Orémus

DEUS, qui beátam Margarítam a sǽculi pompa ad húmilem tuæ crucis sequélam toto corde transíre docuísti: concéde, ut, ejus méritis et exémplo, discámus peritúras mundi calcáre delícias, et in ampléxu tuæ Crucis ómnia nobis adversántia superáre: Qui vivis et regnas per ómnia sǽcula sæculórum.

R. Amen.

Let us pray

O GOD, who didst teach Blessed Margaret to forsake with all her heart the pomps of this world for the humble following of Thy Cross, grant that, by her merits and example, we may learn to tread under foot the perishable delights of the world, and in the embraces of Thy Cross to overcome all adversities: Who livest and reignest for ever and ever.

R. Amen.

Office of the Dead

According to the Dominican Rite

Prayer Before the Office

Dómine, in unióne illíus divínæ intentiónis, qua ipse in terris laudes Deo persolvísti, has tibi Horas persólvo.

O Lord, in union with that divine intention, wherewith Thou didst offer praises on earth to God, I offer these Hours to Thee.

Ad Vesperas

Ad Vesperas absque *Pater noster* absolute inchoëtur.

At Vespers

The *Our Father* is not said, but the Office begins immediately.

PSALMUS 114

DILEXI quóniam exáudiet Dóminus * vocem oratiónis meæ.

Quia inclinávit aurem suam mihi: * et in diébus meis invocábo.

Circumdedérunt me dolóres mortis: * et perícula inférni invenérunt me.

PSALM 114

I HAVE loved, because the Lord will hear the voice of my prayer.

For He hath inclined His ear unto me: and in my days I will call upon Him.

The sorrows of death have compassed me: and the perils of hell have found me.

Tribulatiónem, et dolórem invéni: * et nomen Dómini invocávi.

O Dómine, líbera ánimam meam: * miséricors Dóminus, et justus, et Deus noster miserétur.

Custódiens párvulos Dóminus: * humiliátus sum, et liberávit me.

Convértere, ánima mea, in réquiem tuam: * quia Dóminus benefécit tibi.

Quia erípuit ánimam meam de morte: * óculos meos a lácrymis, pedes meos a lapsu.

Placébo Dómino: * in regióne vivórum.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Ant. Placébo Dómino | in regióne vivórum.

I met with trouble and sorrow: and I called upon the name of the Lord.

O Lord, deliver my soul: the Lord is merciful and just; and our God showeth mercy.

The Lord is the keeper of the little ones: I was humbled and He delivered me.

Turn, O my soul, into thy rest: for the the Lord hath been bountiful to thee.

For He hath delivered my soul from death: mine eyes from tears, my feet from falling.

I will please the Lord: in the land of the living.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. I will please the Lord, in the land of the living.

PSALMUS 119

AD DOMINUM cum tribulárer clamávi: * et exaudívit me.

Dómine, líbera ánimam meam a lábiis iníquis: * et a lingua dolósa.

Quid detur tibi, aut quid apponátur tibi: * ad linguam dolósam?

Sagíttæ poténtis acútæ, * cum carbónibus desolatóriis.

Heu mihi, quia incolátus meus prolongátus est: habitávi cum habitántibus Cedar: * multum íncola fuit ánima mea.

Cum his, qui odérunt pacem, eram pacíficus: * cum loquébar illis, impugnábant me gratis.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

PSALM 119

IN MY trouble, I cried unto the Lord: and He heard me.

O Lord, deliver my soul from wicked lips: and from a deceitful tongue.

What shall be given thee, or what shall be added to thee: to a deceitful tongue?

The sharp arrows of the mighty one: with coals that lay waste.

Woe is me that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: my soul hath been long a sojourner.

With them that hated peace, I was peaceable: when I spoke to them, they fought against me without cause.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. Heu mihi, quia incolátus meus prolongátus est.

Ant. Woe is me that my sojourning is prolonged!

PSALMUS 120

LEVAVI óculos meos in montes, * unde véniet auxílium mihi.

Auxílium meum a Dómino, * qui fecit cælum et terram.

Non det in commotiónem pedem tuum:* neque dormítet, qui custódit te.

Ecce non dormitábit neque dórmiet, * qui custódit Israël.

Dóminus custódit te, Dóminus protéctio tua, * super manum déxteram tuam.

Per diem sol non uret te: * neque luna per noctem.

Dóminus custódit te ab omni malo: * custódiat ánimam tuam Dóminus.

PSALM 120

I HAVE lifted up mine eyes to the mountains: from whence help shall come to me.

My help is from the Lord: who made heaven and earth.

May He not suffer thy foot to be moved: neither let Him slumber that keepeth thee.

Behold, He shall neither slumber nor sleep: that keepeth Israel.

The Lord Himself is thy keeper, the Lord is thy protection: upon thy right hand.

The sun shall not burn thee by day: nor the moon by night.

The Lord keepeth thee from all evil: may the Lord keep thy soul.

Dóminus custódiat introitum tuum, et éxitum tuum: * ex hoc nunc et usque in sǽculum.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Ant. Dóminus custódit te ab omni malo; | custódiat ánimam tuam Dóminus.

May the Lord keep thy coming in and thy going out: from henceforth now and ever.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. The Lord keepeth thee from all evil; may the Lord keep thy soul.

PSALMUS 129

DE PROFUNDIS clamávi ad te, Dómine: * Dómine, exáudi vocem meam.

Fiant aures tuæ intendéntes, * in vocem deprecatiónis meæ.

Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?

Quia apud te propitiátio est: * et propter legem tuam sustínui te, Dómine.

PSALM 129

OUT of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

O let Thine ears be attentive: unto the voice of my supplication.

If Thou wilt mark iniquities, O Lord: Lord, who shall stand it?

For with Thee there is merciful forgiveness: and by reason of Thy law have I waited for Thee, O Lord.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem: * speret Israël in Dómino.

Quia apud Dóminum misericórdia: * et copiósa apud eum redémptio.

Et ipse rédimet Israël, * ex ómnibus iniquitátibus ejus.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Ant. Si iniquitátes observáveris, Dómine, | Dómine quis sustinébit?

My soul hath relied on His word: my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him there is plentiful redemption.

And He shall redeem Israel: from all his iniquities.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. If Thou wilt mark iniquities, O Lord, Lord, who shall stand it?

PSALMUS 137

CONFITEBOR tibi, Dómine, in toto corde meo: * quóniam audísti verba oris mei.

PSALM 137

I WILL praise thee, O Lord, with my whole heart: because Thou hast heard the words of my mouth.

In conspéctu Angelórum psallam tibi: * adorábo ad templum sanctum tuum, et confitébor nómini tuo.

In the sight of the angels will I sing unto Thee: I will worship towards Thy holy temple and give praise unto Thy name.

Super misericórdia tua et veritáte tua: * quóniam magnificásti super omne, nomen sanctum tuum.

Because of Thy mercy and Thy truth: for Thou hast magnified Thy holy name above all.

In quacúmque die invocávero te, exáudi me: * multiplicábis in ánima mea virtútem.

In what day soever I shall call upon Thee, graciously hear me: Thou wilt multiply strength in my soul.

Confiteántur tibi, Dómine, omnes reges terræ: * quia audiérunt ómnia verba oris tui:

Let all the kings of the earth give praise unto Thee, O Lord: for they have heard all the words of Thy mouth.

Et cantent in viis Dómini: * quóniam magna est glória Dómini.

And let them sing in the ways of the Lord: for great is the glory of the Lord.

Quóniam excélsus Dóminus, et humília réspicit: * et alta a longe cognóscit.

For the Lord is high, yet He looketh on the lowly: and the high He knoweth afar off.

Si ambulávero in

If I shall walk in

médio tribulatiónis, vivificábis me: * et super iram inimicórum meórum extendísti manum tuam, et salvum me fecit déxtera tua.

the midst of tribulation Thou wilt quicken me: and Thou hast stretched forth Thy hand against the wrath of mine enemies, and Thy right hand hath saved me.

Dóminus retríbuet pro me: * Dómine, misericórdia tua in sæculum: ópera mánuum tuárum ne despícias.

The Lord will repay for me: Thy mercy, O Lord, endureth for ever: O despise not the works of Thy hands.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. Opera mánuum tuárum, Dómine, ne despícias.

Ant. Despise not, O Lord, the works of Thy hands.

CANTICUM BEATÆ MARIÆ VIRGINIS

Lucæ i, 46-55

MAGNIFICAT * ánima mea Dóminum:

Et exsultávit spíritus meus * in Deo, salutári meo.

Quia respéxit hu-

CANTICLE MAGNIFICAT

Luke i, 46-55

MY SOUL doth magnify the Lord.

And my spirit hath rejoiced: in God my Saviour.

Because He hath

militátem ancíllæ suæ: * ecce enim ex hoc beátam me dicent omnes generatiónes.

regarded the humility of His handmaid: for behold from henceforth all generations shall call me Blessed.

Quia fecit mihi magna qui potens est * et sanctum nomen ejus.

For He that is mighty hath done great things to me: and holy is His Name.

Et misericórdia ejus a progénie in progénies * timéntibus eum.

And His mercy is from generation to generation: unto them that fear Him.

Fecit poténtiam in bráchio suo: * dispérsit supérbos mente cordis sui.

He hath showed might in His arm: He hath scattered the proud in the conceit of their heart.

Depósuit poténtes de sede, * et exaltávit húmiles.

He hath put down the mighty from their seat: and hath exalted the humble.

Esuriéntes implévit bonis: * et dívites dimísit inánes.

He hath filled the hungry with good things: and the rich He hath sent empty away.

Suscépit Israël púerum suum, * recordátus misericórdiæ suæ.

He hath received Israel His servant: being mindful of His mercy.

Sicut locútus est ad patres nostros, * Abraham, et sémini ejus in sǽcula.

Réquiem ætérnam dona eis, Domine: * et lux perpétua lúceat eis.

Ant. Audívi vocem de cælo dicéntem mihi: | Beáti mórtui, qui in Dómino moriúntur.

Pater noster secreto, et mox voce mediocri:

PSALMUS 145

LAUDA, ánima mea, Dóminum, laudábo Dóminum in vita mea: * psallam Deo meo quámdiu fúero.

Nolíte confídere in princípibus: * in fíliis hóminum, in quibus non est salus.

Exíbit spíritus ejus, et revertétur in terram suam: * in il-

As He spoke unto our fathers: to Abraham and his seed for ever.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. I heard a voice from heaven saying unto me: Blessed are the dead who die in the Lord.

Our Father in secret, and then in a lower tone:

PSALM 145

PRAISE the Lord, O my soul; whilst I live will I praise the Lord: I will sing praises to my God as long as I live.

Put not your trust in princes: in the children of men in whom there is no salvation.

His spirit shall go forth, and he shall return to his own earth:

la die períbunt omnes cogitatiónes eórum.

in that day all their thoughts shall perish.

Beátus, cujus Deus Jacob adjútor ejus, spes ejus in Dómino Deo ipsíus: * qui fecit cælum, et terram, mare et ómnia quæ in eis sunt.

Blessed is he whose helper is the God of Jacob, whose hope is in the Lord his God: who made heaven and earth, the sea and all things that are in them.

Qui custódit veritátem in sǽculum, facit judícium injúriam patiéntibus: * dat escam esuriéntibus.

Who keepeth truth for ever, who executeth judgment for them that suffer wrong: who giveth food to the hungry.

Dóminus solvit compedítos: * Dóminus illúminat cæcos.

The Lord looseth them that are fettered: the Lord enlighteneth the blind.

Dóminus érigit elísos: * Dóminus díligit justos.

The Lord raiseth up them that are cast down: the Lord loveth the just.

Dóminus custódit ádvenas, pupíllum et víduam suscípiet: * et vias peccatórum dispérdet.

The Lord keepeth the strangers; He will support the fatherless and the widow: and the ways of sinners He will destroy.

Regnábit Dóminus in sǽcula, Deus tuus Sion, * in generatiónem et generatiónem.

The Lord shall reign for ever, thy God, O Sion: unto generation and generation.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

V. A porta ínferi.

V. From the gates of hell.

R. Erue, Dómine, ánimas eórum.

R. Deliver their souls, O Lord.

V. Dómine, exáudi oratiónem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te véniat.

R. And let my cry come unto Thee.

Si fiat Officium ordinarium, tres sequentes orationes dicantur.

The three following prayers are always said, except when the Office is for a particular person, or on the anniversaries.

1 PRO FRATRIBUS, SORORIBUS, FAMILIARIBUS ET BENEFACTORIBUS DEFUNCTIS

1 FOR BRETHREN, SISTERS, FRIENDS AND BENEFACTORS DECEASED

Orémus

Deus véniæ largítor, et humánæ salútis auctor, quǽsumus cleméntiam tuam: ut

Let us pray

O God, the Giver of pardon and the Author of human salvation, we beseech

nostræ congregatiónis fratres, soróres, familiáres, et benefactóres, qui ex hoc sǽculo transiérunt, beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium perveníre concédas.

Thy clemency, through the intercession of the ever blessed Virgin Mary and of all Thy saints, to admit the brethren and sisters, the friends and the benefactors of our congregation, to the fellowship of eternal life.

2 PRO PARENTIBUS DEFUNCTIS

DEUS, qui nos patrem et matrem honoráre præcepísti, miserére cleménter animábus paréntum nostrórum, eorúmque peccáta dimítte, nosque eos in ætérnæ claritátis gáudio fac vidére.

2 FOR PARENTS DECEASED

O GOD, who hast commanded us to honour father and mother, mercifully show Thy kindness to the souls of our parents; forgive them their sins, and grant that we may see them in the joys of eternal glory.

3 PRO OMNIBUS FIDELIBUS DEFUNCTIS

FIDELIUM Deus ómnium cónditor et redémptor, animábus famulórum famula-

3 FOR ALL THE FAITHFUL DEPARTED

O GOD, the Creator and Redeemer of all the faithful, give unto the souls of Thy

rúmque tuárum remissiónem cunctórum tríbue peccatórum: ut indulgéntiam, quam semper optavérunt, piis supplicatiónibus consequántur: Qui vivis et regnas cum Deo Patre, in unitáte Spíritus Sancti, Deus, per ómnia sǽcula sæculórum.

R. Amen.

V. Requiéscant in pace.

R. Amen.

Pater noster secreto, si immediate non dicitur Matutinum.

Prout postulat occasio, sequentes Orationes substituuntur:

In Anniversariis Patrum et Matrum (die 4 februarii); sepultorum in cœmeteriis nostris (die 12 julii); Familiarium et Benefactorum Ordinis (die 5 septembris); et omnium Fratrum et Sororum Ordinis (die 10 novembris):

servants and handmaidens remission of all their sins, that through godly supplications they may obtain the pardon they have ever wished for: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. May they rest in peace.

R. Amen.

Our Father in secret, unless Matins immediately follow.

The following prayers are substituted for the above on particular occasions:

On the Anniversaries of the Fathers and Mothers (Feb. 4th); of all those buried in the Dominican cemeteries, (July 12th); of the Friends and Benefactors of the Order, (Sept. 5th); and of the Brethren and Sisters, (Nov. 10th).

Orémus

DEUS, indulgentiárum Dómine, da animábus famulórum famularúmque tuárum, quorum anniversárium depositiónis diem commemorámus, refrigérii sedem, quiétis beatitúdinem et lúminis claritátem.

Deus, véniæ largítor, *ut supra, n.* 1.

Fidélium Deus, *ut supra, n.* 3.

Let us pray

O GOD, the Lord of mercies, give to the souls of Thy servants and handmaidens, the anniversary of whose decease we commemorate, a place of refreshment, the blessedness of rest and the brightness of light.

O God, the Giver, *as above, n.* 1.

O God, the Creator, *as above, n.* 3.

PRO EPISCOPO VEL SACERDOTE DEFUNCTO

Orémus

DEUS, qui inter apostólicos sacerdótes fámulum tuum Pontificáli (*vel* Sacerdotáli) fecísti dignitáte vigére: præsta, quǽsumus, ut eórum quoque perpétuo aggregétur consórtio.

FOR A BISHOP OR PRIEST DECEASED

Let us pray

O GOD, who amongst Thy apostolic priests didst adorn Thy servant with the pontifical (*or* priestly) dignity, grant, we beseech Thee, that he may also be associated with them in everlasting fellowship.

Deus, véniæ largítor, *ut supra, n.* 1.

Fidélium Deus, *ut supra, n.* 3.

PRO VIRO DEFUNCTO

Orémus

INCLINA, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur, ut ánimam fámuli tui quam de hoc sǽculo migráre jussísti, in pacis ac lucis regióne constítuas, et Sanctórum júbeas esse consórtem.

Deus, véniæ largítor, *ut supra, n.* 1.

Fidélium Deus, *ut supra, n.* 3.

PRO FEMINA DEFUNCTA

Orémus

QUAESUMUS, Dómine, pro tua pietáte, miserére ánimæ

O God, the Giver, *as above, n.* 1.

O God, the Creator, *as above, n.* 3.

FOR A MAN DECEASED

Let us pray

INCLINE thine ear, O Lord, unto our prayers wherewith we humbly beseech Thy mercy that Thou wouldst grant unto the soul of Thy servant, whom Thou hast commanded to depart out of this world, a place in the region of light and peace, and make him the associate of Thy Saints.

O God, the Giver, *as above, n.* 1.

O God, the Creator, *as above, n.* 3.

FOR A WOMAN DECEASED

Let us pray

WE BESEECH Thee, O Lord, of Thy loving kindness, have

fámulæ tuæ: et, a contágiis mortalitátis exútam, in ætérnæ salvatiónis partem restítue.	mercy on the soul of Thy handmaid, and as Thou hast delivered her from the corruption of this life, so grant her likewise a portion in Thy eternal salvation.
Deus, véniæ largítor, *ut supra, n.* 1.	O God, the Giver, *as above, n.* 1.
Fidélium Deus, *ut supra, n.* 3.	O God, the Creator, *as above, n.* 3.

If Matins follow immediately, the *Pater noster* is omitted after the Orations.

If the prayer, *Domine in unione,* etc., has not already been said, it should precede Matins.

Ad Matutinum	**At Matins**
IN I. NOCTURNO	FIRST NOCTURN
PSALMUS 5	PSALM 5
VERBA mea áuribus pércipe, Dómine, * intéllige clamórem meum.	GIVE ear, O Lord, to my words: understand my cry.
Inténde voci oratiónis meæ, * Rex meus, et Deus meus.	O hearken unto the voice of my prayer: my King and my God.
Quóniam ad te orábo: * Dómine, mane exáudies vocem meam.	For to Thee will I pray: in the morning, O Lord, Thou shalt hear my voice.

Mane astábo tibi et vidébo: * quóniam non Deus volens iniquitátem tu es.

In the morning will I stand before Thee and will see: for Thou art not a God that willest iniquity.

Neque habitábit juxta te malígnus: * neque permanébunt injústi ante óculos tuos.

Neither shall the wicked dwell nigh Thee: nor the unjust abide before Thine eyes.

Odísti omnes, qui operántur iniquitátem: * perdes omnes, qui loquúntur mendácium.

Thou hatest all the workers of iniquity: Thou wilt destroy all that speak a lie.

Virum sánguinum et dolósum abominábitur Dóminus: * ego autem in multitúdine misericórdiæ tuæ.

The bloody and the deceitful man the Lord will abhor: but as for me, in the multitude of Thy mercy.

Introíbo in domum tuam: * adorábo ad templum sanctum tuum in timóre tuo.

I will come into Thy house; and in Thy fear will I worship towards Thy holy temple.

Dómine, deduc me in justítia tua: * propter inimícos meos dírige in conspéctu tuo viam meam.

Conduct me, O Lord, in Thy justice: make my path straight in Thy sight because of mine enemies.

Quóniam non est in

For there is no

ore eórum véritas: * cor eórum vanum est.

Sepúlcrum patens est guttur eórum, linguis suis dolóse agébant, * júdica illos, Deus.

Décidant a cogitatiónibus suis, secúndum multitúdinem impietátum eórum expélle eos, * quóniam irritavérunt te, Dómine.

Et læténtur omnes, qui sperant in te, * in ætérnum exsultábunt: et habitábis in eis.

Et gloriabúntur in te omnes, qui díligunt nomen tuum, * quóniam tu benedíces justo.

Dómine, ut scuto bonæ voluntátis tuæ * coronásti nos.

Réquiem ætérnam dona eis, Domine: * et lux perpétua lúceat eis.

truth in their mouth: their heart is vain.

Their throat is an open sepulchre, they dealt deceitfully with their tongues: judge them, O God.

Let them fall from their devices; cast them out for the multitude of their wickednesses: for they have provoked Thee, O Lord.

But let all them be glad that hope in Thee: they shall rejoice for ever and thou shalt dwell in them.

And all shall glory in Thee, that love Thy name: for Thou wilt bless the just.

O Lord, Thou hast crowned us: as with the shield of Thy good will.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. Dírige, Dómine, | Deus meus in conspéctu tuo viam meam.

PSALMUS 6

DOMINE, ne in furóre tuo árguas me, * neque in ira tua corrípias me.

Miserére mei, Dómine, quóniam infírmus sum: * sana me, Dómine, quóniam conturbáta sunt ossa mea.

Et ánima mea turbáta est valde: * sed tu, Dómine, úsquequo?

Convértere, Dómine, et éripe ánimam meam: * salvum me fac propter misericórdiam tuam.

Quóniam non est in morte, qui memor sit tui: * in inférno autem quis confitébitur tibi?

Laborávi in gémitu meo, lavábo per sín-

Ant. Make my path straight, O Lord God, in Thy sight.

PSALM 6

O LORD, rebuke me not in Thine indignation: nor chastise me in Thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but Thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: O save me for Thy mercy's sake.

For there is no one in death that is mindful of Thee: and who shall confess to Thee in hell?

I have laboured in my groanings, every

gulas noctes lectum meum: * lácrymis meis stratum meum rigábo.

Turbátus est a furóre óculus meus: * inveterávi inter omnes inimícos meos.

Discédite a me, omnes, qui operámini iniquitátem: * quóniam exaudívit Dóminus vocem fletus mei.

Exaudívit Dóminus deprecatiónem meam, * Dóminus oratiónem meam suscépit.

Erubéscant, et conturbéntur veheménter omnes inimíci mei: * convertántur, et erubéscant valde velóciter.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Ant. Convértere, Dómine, et éripe áni-

night will I wash my bed: I will water my couch with my tears.

Mine eye is troubled through indignation: I have grown old amongst all mine enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Let all mine enemies be ashamed and be very much troubled: let them be turned back, and be ashamed very speedily.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. Turn to me, O Lord, and deliver my

mam meam: | quóniam non est in morte qui memor sit tui.

soul, for there is no one in death that is mindful of Thee.

PSALMUS 7

DOMINE, Deus meus, in te sperávi: * salvum me fac ex ómnibus persequéntibus me, et líbera me.

Nequando rápiat ut leo ánimam meam, * dum non est qui rédimat, neque qui salvum fáciat.

Dómine, Deus meus, si feci istud, * si est iníquitas in mánibus meis:

Si réddidi retribuéntibus mihi mala, * décidam mérito ab inimícis meis inánis.

Persequátur inimícus ánimam meam, et comprehéndat, et concúlcet in terra vitam meam, * et glóriam meam in púlverem dedúcat.

PSALM 7

O LORD, my God, in Thee have I put my trust: save me from all them that persecute me, and deliver me.

Lest at any time he seize upon my soul like a lion: while there is none to redeem me, nor to save.

O Lord my God, if I have done this thing: if there be iniquity in my hands:

If I have rendered evil unto them that did evil to me: let me justly fall empty before mine enemies.

Let the enemy persecute my soul, and take it, and tread down my life upon the earth: and bring down my glory to the dust.

Exsúrge, Dómine, in ira tua: * et exaltáre in fínibus inimicórum meórum.

Arise, O Lord, in Thy wrath: and be Thou exalted in the borders of mine enemies.

Et exsúrge, Dómine, Deus meus, in præcépto, quod mandásti: * et synagóga populórum circúmdabit te.

And arise, O Lord my God, in the precept which Thou hast ordained: and a congregation of people shall surround Thee.

Et propter hanc in altum regrédere: * Dóminus júdicat pópulos.

And for their sakes return Thou on high: the Lord judgeth the people.

Júdica me, Dómine, secúndum justítiam meam, * et secúndum innocéntiam meam super me.

Judge me, O Lord, according to my justice: and according to mine innocence that is in me.

Consumétur nequítia peccatórum, et díriges justum, * scrutans corda et renes, Deus.

The wickedness of sinners shall be brought to nought, and the just Thou shalt direct: who searcheth the hearts and the reins is God.

Justum adjutórium meum a Dómino, * qui salvos facit rectos corde.

Just is my help from the Lord: who saveth the upright of heart.

Deus judex justus, fortis, et pátiens: * numquid iráscitur per síngulos dies?

God is a righteous Judge, strong and patient: is He angry every day?

Nisi convérsi fuéritis, gládium suum vibrábit: * arcum suum teténdit, et parávit illum.

Unless ye be converted, He will shake His sword: He hath bent His bow, and made it ready.

Et in eo parávit vasa mortis: * sagíttas suas ardéntibus effécit.

And therein hath He prepared the instruments of death: He hath made ready His arrows for them that burn.

Ecce partúriit injustítiam: * concépit dolórem, et péperit iniquitátem.

Behold he hath been in labour with injustice: he conceived sorrow and brought forth iniquity.

Lacum apéruit, et effódit eum: * et íncidit in fóveam quam fecit.

He hath opened a pit and hath digged it: and he is fallen into the hole that he made.

Convertétur dolor ejus in caput ejus: * et in vérticem ipsíus iníquitas ejus descéndet.

His sorrow shall be turned upon his head: and his iniquity shall come down upon his crown.

Confitébor Dómino

I will give glory to

secúndum justítiam ejus: * et psallam nómini Dómini altíssimi.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Ant. Nequándo rápiat ut leo ánimam meam, | dum non est qui rédimat, neque qui salvum fáciat.

V. A porta ínferi.

R. Erue, Dómine, ánimas eórum.

Pater noster secreto.

Pater noster, qui es in cælis: sanctificétur nomen tuum.

Advéniat regnum tuum.

Fiat volúntas tua, sicut in cælo, et in terra.

Panem nostrum quotidiánum da nobis hódie.

Et dimítte nobis débita nostra, sicut et

the Lord according to His justice: and will sing unto the name of the Lord most high.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. Lest at any time he seize upon my soul like a lion, while there is none to redeem nor to save.

V. From the gates of hell.

R. Deliver their souls O Lord.

Our Father in secret.

Our Father, who art in heaven: hallowed be Thy name.

Thy kingdom come.

Thy will be done on earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we for-

nos dimíttimus debitóribus nostris.

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

give those who trespass against us.

V. And lead us not into temptation.

R. But deliver us from evil.

LECTIO I
Job vii, 16-21

PARCE mihi, Dómine; nihil enim sunt dies mei. Quid est homo, quia magníficas eum? aut quid appónis erga eum cor tuum? Vísitas eum dilúculo, et súbito probas illum. Usquequo non parcis mihi, nec dimíttis me, ut glútiam salívam meam? Peccávi, quid fáciam tibi, o custos hóminum? Quare posuísti me contrárium tibi, et factus sum mihimetípsi gravis? Cur non tollis peccátum meum, et quare non aufers iniquitátem meam? Ecce nunc in púlvere dórmiam, et

FIRST LESSON
Job vii, 16-21

SPARE me, O Lord, for my days are nothing. What is man that Thou shouldst magnify him? or why settest Thou Thy heart upon him? Thou dost visit him betimes, and suddenly Thou provest him. How long wilt Thou not spare me, nor let me alone till I swallow down my spittle? I have sinned: what shall I do unto Thee, O Keeper of men? Why hast Thou set me contrary to Thee; and I am become burdensome to myself? Why dost Thou not do away with my sin,

si mane me quæsíeris, non subsístam.

and why takest Thou not away mine iniquity? Behold, now I shall sleep in the dust, and if Thou seek me in the morning I shall not be.

R. Credo quod Redémptor meus vivit, | et in novíssimo die de terra surrectúrus sum. * Et in carne mea vidébo Deum Salvatórem meum. *V.* Quem visúrus sum ego ipse, et non álius; et óculi mei conspectúri sunt. *R.* Salvatórem meum.

R. I believe that my Redeemer liveth, and in the last day I shall rise out of the earth: and in my flesh shall I see God, my Saviour. *V.* Whom I myself shall see and not another, and my eyes shall behold. *R.* My Saviour.

LECTIO II
Job x, 1-7

TAEDET ánimam meam vitæ meæ, dimíttam advérsum me elóquium meum, loquar in amaritúdine ánimæ meæ. Dicam Deo: Noli me condemnáre: índica mihi, cur me ita júdices. Numquid bonum tibi

SECOND LESSON
Job x, 1-7

MY SOUL is weary of my life: I will let go my speech against myself: I will speak in the bitterness of my soul: I will say unto God: Do not Thou condemn me. Show me why Thou judgest me so.

vidétur, si calumniéris me, et ópprimas me, opus mánuum tuárum, et consílium impiórum ádjuves? Numquid óculi cárnei tibi sunt; aut, sicut videt homo, et tu vidébis? Numquid sicut dies hóminis dies tui, et anni tui sicut humána sunt témpora, ut quæras iniquitátem meam, et peccátum meum scrutéris? Et scias, quia nihil ímpium fécerim, cum sit nemo, qui de manu tua possit erúere.

Doth it seem good unto Thee to dishonour me and oppress me, the work of Thine own hands, and help the counsel of the wicked? Hast Thou eyes of flesh? or as a man seeth, dost Thou also see? Are Thy days as the days of man? and Thy years as the times of men, that Thou shouldst inquire after mine iniquity and search out my sin? and know that I have done no wicked thing; whereas there is none that can deliver out of Thy hand.

R. Qui Lázarum resuscitásti a monuménto fœtidum, * Tu eis, Dómine, dona réquiem, et locum indulgéntiæ. *V.* Qui ventúrus es judicáre vivos, et mórtuos, et sǽculum per ignem. *R.* Tu eis, Dómine,

R. Thou who didst raise Lazarus, already stinking, from the grave: Grant them rest, O Lord, and the place of pardon. *V.* Thou who shalt come to judge the living and the dead and the world by fire.

dona réquiem, et locum indulgéntiæ.

LECTIO III
Job x, 8-12

MANUS tuæ, Dómine, fecérunt me, et plasmavérunt me totum in circúitu: et sic repénte præcípitas me? Meménto, quæso, quod sicut lutum féceris me, et in púlverem redúces me. Nonne sicut lac mulsísti me, et sicut cáseum me coagulásti? Pelle et cárnibus vestísti me, óssibus et nervis compegísti me. Vitam et misericórdiam tribuísti mihi, et visitátio tua custodívit spíritum meum.

R. Dómine, quando véneris judicáre ter-

R. Grant them rest, O Lord, and the place of pardon.

THIRD LESSON
Job x, 8-12

THY hands, O Lord, have made me and fashioned me wholly round about, and dost Thou so suddenly cast me down headlong? Remember, I beseech Thee, that Thou hast made me as the clay, and into dust Thou wilt bring me again. Hast Thou not milked me out like milk, and curdled me like cheese? Thou hast clothed me with skin and flesh; Thou hast put me together with bones and sinews. Life and mercy hast Thou given unto me, and Thy visitation hath preserved my spirit.

R. O Lord, when Thou shalt come to

ram, | ubi me abscóndam a vultu iræ tuæ? * Quia peccávi nimis in vita mea. *V.* Commíssa mea pavésco, et ante te erubésco: dum véneris judicáre, noli me condemnáre. *R.* Quia peccávi nimis in vita mea.

judge the earth, where shall I hide me from the face of Thy wrath? For I have sinned exceedingly in my life. *V.* I am affrighted at my misdeeds and am confounded before Thee, when Thou comest to judge do not Thou condemn me. *R.* For I have sinned exceedingly in my life.

Si immediate non sequatur Nocturnus, dicitur.

Each Nocturn may be said alone, but in that case it ends as follows:

V. A porta ínferi.

V. From the gates of hell.

R. Erue, Dómine, ánimas eórum.

R. Deliver their souls, O Lord.

V. Dómine, exáudi oratiónem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te véniat.

R. And let my cry come unto Thee.

Orémus

Let us pray

FIDELIUM Deus ómnium cónditor et redémptor, animábus famulórum famula-

O GOD, the Creator and Redeemer of all the faithful, give unto the souls of Thy

rúmque tuárum remissiónem cunctórum tríbue peccatórum; ut indulgéntiam, quam semper optavérunt, piis supplicatiónibus consequántur. Qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti Deus, per ómnia sǽcula sæculórum.

R. Amen.

V. Requiéscant in pace.

R. Amen.

servants and handmaids the remission of all sins, that through pious supplication they may obtain the pardon they have ever wished for, Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. May they rest in peace.

R. Amen.

IN II. NOCTURNO
PSALMUS 22

DOMINUS regit me, et nihil mihi déerit: * in loco páscuæ ibi me collocávit.

Super aquam refectiónis educávit me: * ánimam convértit.

Dedúxit me super sémitas justítiæ, *

SECOND NOCTURN
PSALM 22

THE Lord ruleth me: and I shall want nothing. He hath set me in a place of pasture.

He hath brought me up on the water of refreshment: He hath converted my soul.

He hath brought me on through the

propter nomen suum.

Nam, et si ambuláevero in médio umbræ mortis, non timébo mala: * quóniam tu mecum es.

Virga tua, et báculus tuus: * ipsa me consoláta sunt.

Parásti in conspéctu meo mensam, * advérsus eos, qui tríbulant me.

Impinguásti in óleo caput meum: * et calix meus inébrians quam præclárus est!

Et misericórdia tua subsequétur me * ómnibus diébus vitæ meæ:

Et ut inhábitem in domo Dómini, * in longitúdinem diérum.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

paths of justice: for His own Name's sake.

For though I should walk in the midst of the shadow of death, I will fear no evils: for Thou art with me.

Thy rod and Thy staff: they have comforted me.

Thou hast prepared a table before me: against them that afflict me.

Thou hast anointed my head with oil: and my cup which inebriateth me, how goodly it is!

And Thy mercy shall follow me: all the days of my life.

That so I may dwell in the house of the Lord: unto length of days.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. In loco páscuæ ibi me collocávit.

Ant. He hath set me in a place of pasture.

PSALMUS 24

AD TE, Dómine, levávi ánimam meam: * Deus meus, in te confído, non erubéscam.

Neque irrídeant me inimíci mei: * étenim univérsi, qui sústinent te, non confundéntur.

Confundántur omnes iníqua agéntes * supervácue.

Vias tuas, Dómine, demónstra mihi: * et sémitas tuas édoce me.

Dírige me in veritáte tua, et doce me: * quia tu es, Deus, salvátor meus, et te sustínui tota die.

PSALM 24

UNTO Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust: let me not be ashamed.

Neither let mine enemies laugh me to scorn; for none of them that wait on Thee shall be confounded.

Let all them be confounded that do unjust things: in vain.

Show me Thy ways, O Lord: and teach me Thy paths.

Lead me in Thy truth and teach me: for Thou art God my Saviour, and on Thee have I waited all the day.

Reminíscere miseratiónum tuárum, Dómine, * et misericordiárum tuárum, quæ a sǽculo sunt.

Recollect, O Lord, Thy tender mercies: and Thy loving kindnesses that are from the beginning of the world.

Delícta juventútis meæ, * et ignorántias meas ne memíneris.

Remember not the sins of my youth: and my ignorances.

Secúndum misericórdiam tuam meménto mei tu: * propter bonitátem tuam, Dómine.

According to Thy mercy remember Thou me: for Thy goodness' sake, O Lord.

Dulcis et rectus Dóminus: * propter hoc legem dabit delinquéntibus in via.

Gracious and righteous is the Lord: therefore will He give a law to sinners in the way.

Díriget mansuétos in judício: * docébit mites vias suas.

The mild He will guide in judgment: He will teach the meek His ways.

Univérsæ viæ Dómini misericórdia et véritas, * requiréntibus testaméntum ejus et testimónia ejus.

All the ways of the Lord are mercy and truth: to them that seek His covenant and His testimonies.

Propter nomen tuum, Dómine, propitiáberis peccáto meo: * multum est enim.

For Thy name's sake, O Lord, Thou wilt pardon my sin: for it is great.

Quis est homo qui timet Dóminum? * legem státuit ei in via, quam elégit.

Who is the man that feareth the Lord? He hath set him a law in the way, which he hath chosen.

Anima ejus in bonis demorábitur: * et semen ejus hereditábit terram.

His soul shall dwell amid good things: and his seed shall inherit the land.

Firmaméntum est Dóminus timéntibus eum: * et testaméntum ipsíus ut manifestétur illis.

The Lord is the strength of them that fear Him: and His covenant shall be manifested unto them.

Oculi mei semper ad Dóminum: * quóniam ipse evéllet de láqueo pedes meos.

Mine eyes are ever towards the Lord: for He shall pluck my feet out of the snare.

Réspice in me, et miserére mei: * quia únicus et pauper sum ego.

Look Thou upon me, and have mercy upon me: for I am all alone and poor.

Tribulatiónes cordis mei multiplicátæ sunt: * de necessitátibus meis érue me.

The troubles of my heart are multiplied: O deliver me from my necessities.

Vide humilitátem meam, et labórem meum: * et dimítte univérsa delícta mea.

See my abjection and my labour: and forgive me all my sins.

Réspice inimícos meos quóniam multiplicáti sunt, * et ódio iníquo odérunt me.

Custódi ánimam meam, et érue me: * non erubéscam quóniam sperávi in te.

Innocéntes et recti adhæsérunt mihi: * quia sustínui te.

Líbera, Deus, Israël, * ex ómnibus tribulatiónibus suis.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Ant. Delícta juventútis meæ, | et ignorántias meas ne memíneris Dómine.

PSALMUS 26

DOMINUS illuminátio mea, et salus mea, * quem timébo?

Dóminus protéctor

Consider mine enemies, how many they are: and how unjustly they hate me.

O keep my soul, and deliver me: I shall not be confounded, for I have put my trust in Thee.

The innocent and upright have cleaved unto me: because I waited on Thee.

Deliver Israel, O God, from all his tribulations.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. Remember not the sins of my youth and my ignorances, O Lord.

PSALM 26

THE Lord is my light and my salvation: whom shall I fear?

The Lord is the de-

vitæ meæ, * a quo trepidábo?

fender of my life: of whom shall I be afraid?

Dum appropiant super me nocéntes, * ut edant carnes meas:

Whilst the wicked draw near against me: to eat up my flesh.

Qui tríbulant me inimíci mei, * ipsi infirmáti sunt, et cecidérunt.

Even mine enemies that trouble me: themselves have been weakened and have fallen.

Si consístant advérsum me castra, * non timébit cor meum.

Though armies in camp stand against me: my heart shall not fear.

Si exsúrgat advérsum me prælium, * in hoc ego sperábo.

Though war rise up against me: even in this will I be confident.

Unam pétii a Dómino, hanc requíram, * ut inhábitem in domo Dómini ómnibus diébus vitæ meæ:

One thing have I asked of the Lord, this will I require: that I may dwell in the house of the Lord all the days of my life:

Ut vídeam voluptátem Dómini, * et vísitem templum ejus.

That I may see the pleasantness of the Lord: and may visit His temple.

Quóniam abscóndit me in tabernáculo

For He hath hidden me in His taber-

suo: * in die malórum protéxit me in abscóndito tabernáculi sui.

In petra exaltávit me: * et nunc exaltávit caput meum super inimícos meos.

Circuívi, et immolávi in tabernáculo ejus hóstiam vociferatiónis: * cantábo, et psalmum dicam Dómino.

Exáudi, Dómine, vocem meam, qua clamávi ad te: * miserére mei, et exáudi me.

Tibi dixit cor meum, exquisívit te fácies mea: * fáciem tuam, Dómine, requíram.

Ne avértas fáciem tuam a me: * ne declínes in ira a servo tuo.

Adjútor meus esto: * ne derelínquas me,

nacle: in the day of evils He protected me in the secret place of His tabernacle.

He exalted me upon a rock: and now hath He lifted up my head above mine enemies.

I have gone round, and have offered up in His tabernacle a sacrifice of jubilation: I will sing and recite a psalm unto the Lord.

Hear Thou my voice; O Lord, wherewith I have cried unto Thee: have mercy upon me and hear me.

My heart hath said unto Thee; my face hath sought Thee: Thy face, O Lord, will I still seek.

O hide not Thy face from me: turn not away in wrath from Thy servant.

Be Thou my helper: forsake me not,

neque despícias me, Deus, salutáris meus.

neither do Thou despise me, O God my Saviour.

Quóniam pater meus, et mater mea dereliquérunt me: * Dóminus autem assúmpsit me.

For my father and my mother have left me: but the Lord hath taken me up.

Legem pone mihi, Dómine, in via tua: * et dírige me in sémitam rectam propter inimícos meos.

Set Thou a law for me, O Lord, in Thy way: and lead me into the right path, because of mine enemies.

Ne tradíderis me in ánimas tribulántium me: * quóniam insurrexérunt in me testes iníqui, et mentíta est iníquitas sibi.

Deliver me not over to the will of them that trouble me: for unjust witnesses have risen up against me, and iniquity hath lied to itself.

Credo vidére bona Dómini * in terra vivéntium.

I believe that I shall see the good things of the Lord: in the land of the living.

Exspécta Dóminum, viríliter age: * et confortétur cor tuum, et sústine Dóminum.

Expect the Lord, do manfully: and let thy heart take courage and wait thou on the Lord.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Ant. Credo vidére bona Dómini in terra vivéntium.

V. In memória ætérna erunt justi.

R. Ab auditióne mala non timébunt.

Pater noster *secreto.*

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

LECTIO IV

Job xiii, 22-28

RESPONDE mihi: Quantas hábeo iniquitátes et peccáta, scélera mea et delícta osténde mihi. Cur fáciem tuam abscóndis et arbitráris me inimícum tuum? Contra

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. I believe that I shall see the good things of the Lord in the land of the living.

V. The just shall be had in everlasting remembrance.

R. They shall not fear for the evil tidings.

Our Father *in secret.*

V. And lead us not into temptation.

R. But deliver us from evil.

FOURTH LESSON

Job xiii, 22-28

ANSWER Thou me: how many are mine iniquities and my sins? show unto me my crimes and mine offences. Why hidest Thou Thy face, and thinkest me Thine

fólium, quod vento rápitur, osténdis poténtiam tuam, et stípulam siccam persé-queris. Scribis enim contra me amaritúdinis, et consúmere me vis peccátis adolescéntiæ meæ. Posuísti in nervo pedem meum, et observásti omnes sémitas meas, et vestígia pedum meórum considerásti; qui quasi putrédo consuméndus sum, et quasi vestiméntum quod coméditur a tínea.

enemy? Against a leaf that is carried away with the wind Thou showest Thy power, and pursuest after a dry straw. For Thou writest bitter things against me, and wilt consume me for the sins of my youth. Thou hast put my feet in the stocks, and hast narrowly watched all my paths and marked all the prints of my feet. Who even as rottenness am to be consumed and as a garment that is eaten of the moth.

R. Heu mihi, Dómine, quia peccávi nimis in vita mea: * Quid fáciam miser, ubi fúgiam, nisi ad te, Deus meus? | Miserére mei, dum véneris in novíssimo die. *V.* Anima mea turbáta est valde, sed tu,

R. Woe is me, O Lord for that I have sinned exceedingly in my life. O wretch, what shall I do? whither shall I fly but unto Thee, my God? Have mercy on me when Thou comest in the latter day. *V.* My

Dómine, succúrre ei. *R.* In novíssimo die.

LECTIO V
Job xiv, 1-6

HOMO natus de muliere, brevi vivens témpore, replétur multis misériis. Qui quasi flos egréditur et contéritur, et fugit velut úmbra, et numquam in eódem statu pérmanet. Et dignum ducis super hujuscémodi aperíre óculos tuos, et addúcere eum tecum in judícium? Quis potest fácere mundum de immúndo concéptum sémine? Nonne tu qui solus es? Breves dies hóminis sunt, númerus ménsium ejus apud te est: constituísti términos ejus, qui prætería non póterunt. Recéde

soul is greatly troubled: but Thou, O Lord, come to its relief. *R.* In the latter day.

FIFTH LESSON
Job xiv, 1-6

MAN born of woman, and living but a short time, is filled with many miseries. He cometh forth like a flower and is cut down, and he fleeth away like a shadow, and never abideth in the same state. And dost Thou count it a worthy thing to open Thine eyes on such a one, and to bring him with Thee into judgment? Who can make one clean that is conceived of unclean seed? Is it not Thou who alone art? The days of man arè short; the number of his months is with Thee: Thou hast

páululum ab eo, ut quiéscat, donec optáta véniat, sicut mercenárii, dies ejus.

fixed his bounds which cannot be passed. Depart a little from him, that he may rest until his wished-for day shall come even as that of a hired man.

R. Ne recordéris peccáta mea, Dómine, * Dum véneris judicáre sæculum per ignem. *V.* Dírige, Dómine, Deus meus in conspéctu tuo viam meam. *R.* Dum véneris judicáre sæculum per ignem.

R. Remember not my sins, O Lord: when Thou comest to judge the world by fire. *V.* Make my path straight, O Lord my God, in Thy sight. *R.* When Thou comest to judge the world by fire.

LECTIO VI
Job xiv, 13-16

Quis mihi hoc tríbuat, ut in inférno prótegas me et abscóndas me, donec pertránseat furor tuus, et constítuas mihi tempus in quo recordéris mei? Putásne mórtuus homo rursum vivat? Cunctis diébus quibus nunc mílito, exspécto donec

SIXTH LESSON
Job xiv, 13-16

Who will grant me this that Thou protect me in hell, and hide me till Thy fury pass away, and appoint me a time wherein Thou wilt remember me? Shall a man that is dead, thinkest thou, live again? All the days wherein I am now in

véniat immutátio mea. Vocábis me, et ego respondébo tibi; óperi mánuum tuárum pórriges déxteram. Tu quidem gressus meos dinumerásti, sed parce peccátis meis.

warfare I wait until my change shall come. Thou shalt call me and I shall answer Thee: to the work of Thy hands Thou shalt reach out Thy right hand. Thou indeed hast numbered all my steps, but O spare my sins.

R. Dómine secundum actum meum noli me judicáre: | nihil dignum in conspéctu tuo egi. | Ideo déprecor majestátem tuam, ut tu, Deus, déleas iniquitátem meam. *V.* Amplius lava me, Dómine, ab injustítia mea, et a delícto meo munda me, quia tibi soli peccávi. *R.* Ideo déprecor majestátem tuam, ut tu, Deus déleas iniquitátem meam.

R. Judge me not, O Lord, according to my deeds, for I have done nothing that is worthy in Thy sight: Therefore I beseech Thy majesty that Thou, O Lord, wouldst blot out mine iniquity. *V.* Wash me yet more, O Lord, from my injustice, and cleanse me from my sins, for to Thee only have I sinned. *R.* Therefore I beseech Thy majesty that Thou, O Lord, wouldst blot out mine iniquity.

Si non sequitur immediate III. Nocturnus dicatur:

V. A porta ínferi.

R. Erue, Dómine, ánimas eórum.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

Fidélium Deus, *ut supra* page 410.

IN III. NOCTURNO

PSALMUS 39

EXSPECTANS exspectávi Dóminum, * et inténdit mihi.

Et exaudívit preces meas: * et edúxit me de lacu misériæ, et de luto fæcis.

Et státuit super petram pedes meos: * et diréxit gressus meos.

Et immísit in os meum cánticum no-

If the Third Nocturn does not follow immediately, say:

V. From the gates of hell.

R. Deliver their souls, O Lord.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

O God, the Creator, etc. *as on* page 410.

THIRD NOCTURN

PSALM 39

I WAITED with expectation for the Lord: and He took heed unto me.

And He graciously heard my prayers: and drew me up out of the pit of misery and from the mire of dregs.

And He set my feet upon a rock: and directed my steps.

And He put into my mouth a new can-

vum, * carmen Deo nostro.

Vidébunt multi, et timébunt: * et sperábunt in Dómino.

Beátus vir, cujus est nomen Dómini spes ejus: * et non respéxit in vanitátes et insánias falsas.

Multa fecísti tu, Dómine, Deus meus, mirabília tua: *et cogitatiónibus tuis non est qui símilis sit tibi.

Annuntiávi et locútus sum * multiplicáti sunt super númerum.

Sacrifícium et oblatiónem noluísti: * aures autem perfecísti mihi.

Holocáustum et pro peccáto non postulásti: * tunc dixi: Ecce vénio.

ticle: a song unto our God.

Many shall see and fear: and they shall trust in the Lord.

Blessed is the man, whose trust is in the name of the Lord: and who hath had no regard unto vanities and lying follies.

Many, O Lord my God, are the wonderful works, which Thou hast done: and there is none like unto Thee in Thy thoughts.

I have declared and have spoken: they are multiplied beyond number.

Sacrifice and oblation Thou wouldst not: but ears Thou hast pierced for me.

Burnt offering and sin-offering Thou didst not require: then said I, Behold I come.

In cápite libri scriptum est de me ut fácerem voluntátem tuam: * Deus meus, vólui, et legem tuam in médio cordis mei.

In the head of the Book it is written of me that I should do Thy will: I have desired it, O my God, and Thy law in the midst of my heart.

Annuntiávi justítiam tuam in ecclésia magna, * ecce lábia mea non prohibébo: Dómine, tu scisti.

I have declared Thy justice in a great church: lo, I will not stay my lips: O Lord, Thou knowest it.

Justítiam tuam non abscóndi in corde meo: * veritátem tuam salutáre tuum dixi.

I have not hidden Thy justice within my heart: I have declared Thy truth and Thy salvation.

Non abscóndi misericórdiam tuam et veritátem tuam: * a concílio multo.

I have not concealed Thy mercy and Thy truth: from a great council.

Tu autem, Dómine, ne longe fácias miseratiónes tuas a me: * misericórdia tua et véritas tua semper suscepérunt me.

Withhold not Thou Thy tender mercies from me, O Lord: Thy mercy and Thy truth have always upholden me.

Quóniam circumdedérunt me mala, quorum non est númerus: * comprehendé-

For evils without number have surrounded me: mine iniquities have taken

runt me iniquitátes meæ, et non pótui ut vidérem.

Multiplicátæ sunt super capíllos cápitis mei: * et cor meum derelíquit me.

Compláceat tibi, Dómine, ut éruas me: * Dómine, ad adjuvándum me réspice.

Confundántur et revereántur simul, qui quærunt ánimam meam * ut áuferant eam.

Convertántur retrórsum, et revereántur, * qui volunt mihi mala.

Ferant conféstim confusiónem suam, * qui dicunt mihi: Euge, euge.

Exsúltent et lætèntur super te omnes quæréntes te: * et dicant semper: Magnificétur Dóminus: qui díligunt salutáre tuum.

hold upon me, and I was not able to see.

They are multiplied above the hairs of my head: and my heart failed me.

Be pleased, O Lord, to deliver me: look down, O Lord, to help me.

Let them be confounded and ashamed together who seek after my soul: to take it away.

Let them be driven backward and put to shame: that wish me evil.

Let them presently bear their own confusion: that say unto me: 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee; and let such as love Thy salvation continually say, The Lord be magnified.

Ego autem mendícus sum, et pauper: * Dóminus sollícitus est mei.

But I am a beggar and poor: The Lord is careful for me.

Adjútor meus, et protéctor meus tu es: * Deus meus, ne tardáveris.

Thou art my helper and my protector: my God, make no long delay.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. Compláceat tibi, Dómine, ut erípias me: | Dómine, ad adjuvándum me réspice.

Ant. Be pleased, O Lord, to deliver me: look down, O Lord, to help me.

PSALMUS 40

PSALM 40

BEATUS qui intélligit super egénum, et páuperem: * in die mala liberábit eum Dóminus.

BLESSED is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

Dóminus consérvet eum et vivíficet eum, et beátum fáciat eum in terra: *et non tradat eum in ánimam inimicórum ejus.

The Lord preserve him and give him life and make him blessed on the earth: and deliver him not up to the will of his enemies.

Dóminus opem ferat illi super lectum dolóris ejus: * univérsum stratum ejus versásti in infirmitáte ejus.

The Lord help him on his bed of sorrow: Thou hast turned all his couch in his sickness.

Ego dixi: Dómine, miserére mei: * sana ánimam meam, quia peccávi tibi.

I said, Lord, be Thou merciful unto me: heal my soul, for I have sinned against Thee.

Inimíci mei dixérunt mala mihi: * Quando moriétur, et períbit nomen ejus?

Mine enemies have spoken evil against me: When shall he die and his name perish?

Et si ingrediebátur ut vidéret, vana loquebátur: * cor ejus congregávit iniquitátem sibi.

And if he came in to see me, he spoke vain things: his heart gathered iniquity to itself.

Egrediebátur foras, * et loquebátur in idípsum.

He went forth: and spoke to the same purpose.

Advérsum me susurrábant omnes inimíci mei: * advérsum me cogitábant mala mihi.

All mine enemies whispered together against me: they devised evil against me.

Verbum iníquum constituérunt advérsum me: * Numquid

They determined an unjust word against me: shall he

qui dormit non adjíciet ut resúrgat?

Etenim homo pacis meæ, in quo sperávi: * qui edébat panes meos, magnificávit super me supplantatiónem.

Tu autem, Dómine, miserére mei, et resúscita me: * et retríbuam eis.

In hoc cognóvi quóniam voluísti me: * quóniam non gaudébit inimícus meus super me.

Me autem propter innocéntiam suscepísti: * et confirmásti me in conspéctu tuo in ætérnum.

Benedíctus Dóminus, Deus Israël, a sǽculo et usque in sǽculum: * fiat, fiat.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

that sleepeth rise again no more?

And even the man that was at peace with me, in whom I trusted: who ate my bread, did greatly betray me.

But Thou, O Lord, have mercy upon me, and raise me up again: and I will requite them.

By this I know Thou hast been favourable to me: in that mine enemy shall not rejoice over me.

But Thou hast upholden me by reason of mine innocence: and hast established me in Thy sight for ever.

Blessed be the Lord God of Israel from eternity to eternity: so be it, so be it.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. Sana, Dómine, ánimam meam, quia peccávi tibi.

PSALMUS 41

QUEMADMODUM desíderat cervus ad fontes aquárum: * ita desíderat ánima mea ad te, Deus.

Sitívit ánima mea ad Deum fortem vivum: * quando véniam, et apparébo ante fáciem Dei?

Fuérunt mihi lácrimæ meæ panes die ac nocte: * dum dícitur mihi quotídie: Ubi est Deus tuus?

Hæc recordátus sum, et effúdi in me ánimam meam: * quóniam transíbo in locum tabernáculi admirábilis, usque ad domum Dei.

In voce exsultatió-

Ant. Heal my soul, O Lord, for I have sinned against Thee.

PSALM 41

AS THE hart panteth after the fountains of water: so doth my soul pant after Thee, O God.

My soul hath thirsted after the strong living God: when shall I come and appear before the face of God?

My tears have been my bread day and night: whilst it is said to me daily: where is thy God?

These things I remembered, and I poured out my soul within me: for I shall go over into the place of the wonderful tabernacle, even to the house of God.

With the voice of

nis, et confessiónis: * sonus epulántis.

joy and praise: the noise of one that feasteth.

Quare tristis es, ánima mea? * et quáre contúrbas me?

Why art thou sad, O my soul? and why dost thou trouble me?

Spera in Deo, quóniam adhuc confitébor illi: * salutáre vultus mei, et Deus meus.

Hope in God, for I will still give praise unto Him: the salvation of my countenance and my God.

Ad meípsum ánima mea conturbáta est: * proptérea memor ero tui de terra Jordánis, et Hermóniim a monte módico.

My soul is troubled within me: therefore will I remember Thee from the land of Jordan and Hermon, the little mountain.

Abýssus abýssum ínvocat, * in voce cataractárum tuárum.

Deep calleth unto deep: at the noise of Thy floodgates.

Omnia excélsa tua, et fluctus tui * super me transiérunt.

All Thy heights and Thy billows: have gone over me.

In die mandávit Dóminus misericórdiam suam: * et nocte cánticum ejus.

The Lord granted His mercy in the daytime: and His song shall be sung in the night.

Apud me orátio Deo vitæ meæ, * dicam Deo: Suscéptor meus es.

With me is prayer to the God of my life: I will say unto God, Thou art my helper.

Quare oblítus es mei? * et quare contristátus incédo, dum afflígit me inimícus?

Why hast Thou forgotten me? and why go I mourning, whilst mine enemy afflicteth me?

Dum confringúntur ossa mea, * exprobavérunt mihi qui tríbulant me inimíci mei.

Whilst my bones are broken: mine enemies that trouble me cast reproach upon me.

Dum dicunt mihi per síngulos dies: Ubi est Deus tuus? * quare tristis es, ánima mea? et quare contúrbas me?

Whilst day by day they say unto me, where is thy God: why art thou sad, O my soul? and why dost thou trouble me?

Spera in Deo, quóniam adhuc confitébor illi: * salutáre vultus mei, et Deus meus.

Hope thou in God, for I will still give praise unto Him: the salvation of my countenance, and my God.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. Sitívit ánima mea ad Deum vivum: | quando véniam, et apparébo ante fáciem Dómini?

Ant. My soul hath thirsted after the living God: when shall I come and appear before the face of the Lord?

V. Ne tradas béstiis ánimas confiténtes tibi.

R. Et ánimas páuperum tuórum ne obliviscáris in finem.

Pater noster *secreto.*

V. Et ne nos indúcas in tentatiónem.
R. Sed líbera nos a malo.

LECTIO VII
Job xvii, 1-3; 11-15

SPIRITUS meus attenuábitur, dies mei breviabúntur, et solum mihi súperest sepúlcrum. Non peccávi, et in amaritudínibus morátur óculus meus. Líbera me, Dómine, et pone me juxta te, et cujúsvis manus pugnet contra me. Dies mei transiérunt, cogitatiónes meæ dissipátæ sunt, torquéntes cor meum. Noctem vertérunt in

V. Give not up to beasts the souls that confess to Thee.

R. And forget not the souls of Thy poor for ever.

Our Father *in secret.*

V. And lead us not into temptation.
R. But deliver us from evil.

SEVENTH LESSON
Job xvii, 1-3; 11-15

MY SPIRIT shall waste away, my days will be shortened, and only the grave remaineth unto me. I have not sinned, and yet mine eye abideth in bitterness. Deliver me, O Lord, and set me at Thy side, and let any man's hand fight against me. My days are gone by, my purposes are scattered abroad, and they torment my heart.

diem, et rursum post ténebras spero lucem. Si sustinúero, inférnus domus mea est, et in ténebris stravi léctulum meum. Putrédini dixi: Pater meus es; mater mea et soror mea, vérmibus. Ubi est ergo nunc præstolátio mea, et patiéntia mea? Tu es, Dómine, Deus meus.

They have turned night into day, and again after the darkness I hope for light. If I still bear up, hell is yet my home, and in darkness shall I spread my bed. I said unto rottenness: thou art my father; and to the worms, my mother and my sister. Where then is now my expectation and my patience? Thou, O Lord, art my God.

R. Peccántem me quotídie, et non me pœniténtem timor mortis contúrbat me: * Quia in inférno nulla est redémptio, miserére mei Deus, et salva me. *V.* Deus in nómine tuo salvum me fac, et in virtúte tua líbera me. *R.* Quia in inférno nulla est redémptio, miserére mei Deus, et salva me.

R. The fear of death troubleth me, I sin daily and repent not. Because in hell there is no redemption; have mercy on me, O God, and save me. *V.* O God, save me in Thy name, and in Thy power deliver me. *R.* Because in hell there is no redemption; have mercy on me, O God, and save me.

LECTIO VIII

Job xix, 20-27

PELLI meæ, consúmptis cárnibus, adhǽsit os meum, et derelícta sunt tantúmmodo lábia circa dentes meos. Miserémini mei, miserémini mei, saltem vos, amíci mei, quia manus Dómini tétigit me. Quáre persequímini me sicut Deus, et cárnibus meis saturámini? Quis mihi tríbuat ut scribántur sermónes mei? quis mihi det ut exaréntur in libro, stylo férreo et plumbi lámina, vel celte sculpántur in sílice? Scio enim quod redémptor meus vivit, et in novíssimo die de terra surrectúrus sum: et rursum circúmdabor pelle mea, et in carne mea vidébo Deum Salvatórem meum. Quem visúrus

EIGHTH LESSON

Job xix, 20-27

MY FLESH is wasted away, my bones have cleaved to my skin, and nothing but lips are left about my teeth. Have pity on me, have pity on me, at least you my friends for the hand of the Lord hath touched me. Why do ye persecute me as God, and glut yourselves with my flesh? Who will grant me that my words may be written? Who will grant me that they may be marked down in a book with an iron pen and in a plate of lead, or be graven with a graver on the flint stone? For I know that my Redeemer liveth, and in the last day I shall rise out of the earth, and I shall be clothed

sum ego ipse, et óculi mei conspectúri sunt, et non álius: repósita est hæc spes mea in sinu meo.

again with my skin, and in my flesh shall I see God my Saviour. Whom I myself shall see and mine eyes shall behold, and not another: this my hope is laid up in my bosom.

R. Meménto mei Deus, | quia ventus est vita mea, nec aspíciet me visus hóminis. *V.* Et non revertétur óculus meus, ut vídeat bona. *R.* Nec aspíciet me visus hóminis.

R. Be mindful of me O God, for my life is but wind: nor may the sight of man behold me. *V.* And mine eye shall not return to see good things. *R.* Nor may the sight of man behold me.

LECTIO IX
Job x, 18-22

QUARE de vulva eduxísti me? qui útinam consúmptus essem ne óculus me vidéret. Fuíssem quasi non essem, de útero translátus ad túmulum. Numquid non páucitas diérum meórum finiétur brevi?

NINTH LESSON
Job x, 18-22

WHY didst Thou bring me forth out of the womb? O that I had been consumed that eye might not have seen me. O that I had been as if I had not been, carried from the womb to the grave. Shall

Dimítte ergo me, ut plangam páululum dolórem meum, ántequam vadam, et non revértar, ad terram tenebrósam et opértam mortis calígine; terram misériæ et tenebrárum, ubi umbra mortis et nullus ordo, sed sempitérnus horror inhábitat.

not the fewness of my days be ended shortly? Let me alone, therefore, that I may lament my sorrow a little before I go, and return no more, to the dark land covered with the mist of death, the land of misery and darkness where the shadow of death and no order, but everlasting horror dwelleth.

R. Líbera me, Dómine, de morte ætérna in die illa treménda, * Quando cæli movéndi sunt, et terra, * Dum véneris judicáre sǽculum per ignem. *V.* Dies illa, dies iræ, calamitátis, et misériæ, dies magna et amára valde. *R.* Quando cæli movéndi sunt, et terra.

R. Deliver me, O Lord, from eternal death on that dreadful day; when the heavens and the earth shall be moved: when Thou comest to judge the world by fire. *V.* That day, the day of wrath, calamity, and woe, that great and exceeding bitter day. *R.* When the heavens and the earth shall be moved.

V. Tremens factus sum ego, et tímeo,

V. I tremble and am afraid when the

dum discússio vénerit, atque ventúra ira.

R. Dum véneris judicáre sǽculum per ignem.

reckoning shall come and the future wrath.

R. When Thou comest to judge the world by fire.

All stand; make the head inclination at the words *próprio sánguine redemísti.*

V. Creátor ómnium rerum, Deus, qui me de limo terræ formásti, et mirabíliter próprio sánguine redemísti, corpúsque meum, licet modo putréscat, de sepúlcro fácies in die judícii resuscitári: exáudi, exáudi me, ut ánimam meam in sinu Abrahæ patriárchæ tui júbeas collocári.

V. O God, the Creator of all things, who didst fashion me out of the slime of the earth and wonderfully redeemedst me with Thine own blood, and wilt cause my body, although it shall presently decay, to rise again at the day of judgment from the tomb; hear me, O hear me, and command that my soul be placed in the bosom of Abraham Thy Patriarch.

R. Líbera me, Dómine, de morte ætérna in die illa treménda, quando cæli movéndi sunt, et terra:

R. Deliver me, O Lord, from eternal death on that dreadful day, when the heavens and the earth

dum véneris judicáre sǽculum per ignem.

shall be moved: when Thou comest to judge the world by fire.

Si Laudes immediate non sunt dicendæ:

If Lauds are not to follow immediately say:

V. A porta ínferi.

R. Erue, Dómine, ánimas eórum.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. From the gates of hell.

R. Deliver their souls, O Lord.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Orémus

Fidelium Deus, etc., page 410.

Let us pray

O God, the Creator, etc., page 410.

Ad Laudes

PSALMUS 50

MISERERE mei, Deus, * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: *

At Lauds

PSALM 50

HAVE mercy on me, O God: according to Thy great mercy.

And according to the multitude of Thy tender mercies: blot out mine iniquity.

Wash me yet more from mine iniquity:

et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificéris in sermónibus tuis, et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis cencépit me mater mea.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo et mundábor: * lavábis me, et super nivem dealbábor.

and cleanse me from my sin.

For I know mine iniquity: and my sin is always before me.

To Thee only have I sinned and have done evil before Thee: that Thou mayest be justified in Thy words and mayest overcome when Thou art judged.

For behold I was conceived in iniquities: and in sins did my mother conceive me.

For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest unto me.

Thou shalt sprinkle me with hyssop and I shall be cleansed: Thou shalt wash me and I shall be made whiter than snow.

Audítui meo dabis gáudium et lætítiam: * et exsultábunt ossa humiliáta.

To my hearing Thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Turn away Thy face from my sins: and blot out all mine iniquities.

Cor mundum crea in me, Deus: * et spíritum rectum ínnova in viscéribus meis.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Ne projícias me a fácie tua: * et spíritum sanctum tuum ne áuferas a me.

Cast me not away from Thy face: and take not Thy Holy Spirit from me.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confírma me.

Restore unto me the joy of Thy salvation: and strengthen me with a perfect spirit.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

I will teach the unjust Thy ways: and the wicked shall be converted to Thee.

Libera me de sanguínibus, Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Deliver me from blood, O God, Thou God of my salvation: and my tongue shall extol Thy justice.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

O Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

Quóniam si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

For if Thou hadst desired sacrifice, I would indeed have given it: with burnt offerings Thou wilt not be delighted.

Sacrifícium Deo spíritus contribulátus: * cor contrítum, et humiliátum, Deus, non despícies.

A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, Thou wilt not despise.

Benígne fac, Dómine, in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Deal favourably, O Lord, in Thy good will with Sion: that the walls of Jerusalem may be built up.

Tunc acceptábis sacrifícium justítiæ, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.

Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt offerings: then shall they lay calves upon Thine altar.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. Exsultábunt Dómino ossa humiliáta.

Ant. The bones that have been humbled shall rejoice in the Lord.

PSALMUS 64

TE DECET hymnus, Deus, in Sion: * et tibi reddétur votum in Jerúsalem.

Exáudi oratiónem meam: * ad te omnis caro véniet.

Verba iniquórum prævaluérunt super nos * et impietátibus nostris tu propitiáberis.

Beátus, quem elegísti, et assumpsísti: * inhabitábit in átriis tuis.

Replébimur in bonis domus tuæ: * sanctum est templum tuum, mirábile in æquitáte.

PSALM 64

A HYMN, O God, is due to Thee in Sion: and a vow shall be paid to Thee in Jerusalem.

Hear Thou my prayer: for unto Thee shall all flesh come.

The words of the wicked have prevailed against us: and Thou wilt pardon us our transgressions.

Blessed is he whom Thou hast chosen and taken unto Thee: he shall dwell within Thy courts.

We shall be filled with the good things of Thy house: holy is Thy temple and wonderful in justice.

Exáudi nos, Deus, salutáris noster, * spes ómnium fínium terræ, et in mari longe.

Hear us, O God our Saviour: the hope of all the ends of the earth, and of those on the sea afar off.

Præparans montes in virtúte tua, accínctus poténtia: * qui contúrbas profúndum maris sonum flúctuum ejus.

Who preparest the mountains by Thy power, girded with might: who stirrest up the depth of the sea and the sound of its waves.

Turbabúntur Gentes, et timébunt qui hábitant términos a signis tuis: * éxitus matutíni, et véspere delectábis.

The Gentiles shall be troubled, they also that dwell in the uttermost parts shall be afraid at Thy signs: the outgoings of the morning and the evening Thou shalt make joyful.

Visitásti terram, et inebriásti eam: * multiplicásti locupletáre eam.

Thou hast visited the earth and hast plentifully watered it: Thou hast many ways enriched it.

Flumen Dei replétum est aquis, parásti cibum illórum: * quóniam ita est præparátio ejus.

The river of God is full of water, Thou hast prepared their food: for so is its preparation.

Rivos ejus inébria, multíplica genímina ejus: * in stillicídiis ejus lætábitur gérminans.

Fill up plentifully the streams thereof, multiply its fruits: it shall spring up and rejoice in its showers.

Benedíces corónæ anni benignitátis tuæ: * et campi tui replebúntur ubertáte.

Thou shalt crown with blessing the year of Thy goodness: and Thy fields shall be filled with plenty.

Pinguéscent speciósa desérti: * et exsultatióne colles accingéntur.

The beautiful places of the wilderness shall grow fat: and the hills shall be girded about with joy.

Indúti sunt aríetes óvium, et valles abundábunt fruménto: * clamábunt, étenim hymnum dicent.

The rams of the flock are clothed, and the valleys shall abound with corn: they shall shout, yea and sing a hymn of praise.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. Exáudi, Dómine, oratiónem meam: | ad te omnis caro véniet.

Ant. Hear Thou my prayer, O Lord, for unto Thee shall all flesh come.

PSALMUS 62

DEUS, Deus meus, * ad te luce vígilo.

Sitívit in te ánima mea, * quam multiplíciter tibi caro mea.

In terra desérta, et ínvia, et inaquósa: * sic in sancto appárui tibi, ut vidérem virtútem tuam, et glóriam tuam.

Quóniam mélior est misericórdia tua super vitas: *labia mea laudábunt te.

Sic benedícam te in vita mea: * et in nómine tuo levábo manus meas.

Sicut ádipe et pinguédine repleátur ánima mea: * et lábiis exsultatiónis laudábit os meum.

Si memor fui tui super stratum meum,

PSALM 62

O GOD, my God: to Thee do I watch at break of day.

My soul hath thirsted after Thee: and my flesh also, O how many ways!

In a desert land and a pathless, and where no water is: so in Thy sanctuary stood I before Thee, that I might behold Thy power and Thy glory.

For Thy mercy is better than lives: my lips shall praise Thee.

Thus will I bless Thee all my life long: and in Thy Name I will lift up my hands.

Let my soul be filled as with marrow and fatness: and my mouth shall praise Thee with joyful lips.

If I remembered Thee upon my bed, in

in matutínis meditábor in te: * quia fuísti adjútor meus.

the morning shall I think upon Thee: for Thou hast been my helper.

Et in velaménto alárum tuárum exsultábo, adhæsit ánima mea post te: * me suscépit déxtera tua.

And I will rejoice under the covert of Thy wings, my soul cleaveth unto Thee: Thy right hand hath upholden me.

Ipsi vero in vanum quæsiérunt ánimam meam, introíbunt in inferióra terræ: * tradéntur in manus gládii, partes vúlpium erunt.

But they have sought my soul in vain, they shall go down to the lower parts of the earth: they shall be delivered into the hands of the sword, they shall become the foxes' prey.

Rex vero lætábitur in Deo, laudabúntur omnes qui jurant in eo: * quia obstrúctum est os loquéntium iníqua.

But the king shall rejoice in God; all shall have praise who swear by Him: for the mouth is stopped of them that speak wicked things.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. Me suscépit déxtera tua, Dómine.

Ant. Thy right hand hath upholden me, O Lord.

CANTICUM EZECHIÆ
Is. xxxviii, 10-20

Ego dixi: In dimídio diérum meórum * vadam ad portas ínferi.

Quæsívi resíduum annórum meórum. * Dixi: Non vidébo Dóminum Deum in terra vivéntium.

Non aspíciam hóminem ultra, * et habitatórem quiétis.

Generátio mea abláta est, et convolúta est a me, * quasi tabernáculum pastórum.

Præcísa est velut a texénte, vita mea: dum adhuc ordírer, succídit me: * de mane usque ad vésperam fínies me.

Sperábam usque ad mane, * quasi leo sic

CANTICLE OF KING EZECHIAS
Is. xxxviii, 10-20

I said, in the midst of my days: I shall go to the gates of hell.

I asked for the residue of my years: I said, I shall not see the Lord God in the land of the living.

I shall behold man no more: nor him that dwelleth at rest.

My generation is taken away from me, and folded up like a shepherd's tent.

My life is cut off as by a weaver: whilst I was yet but beginning, he cut me off: from morning even unto night Thou wilt make an end of me.

I waited in hope until morning: as a

contrívit ómnia ossa mea:

De mane usque ad vésperam fínies me: * sicut pullus hirúndinis sic clamábo, meditábor ut colúmba:

Attenuáti sunt óculi mei, * suspiciéntes in excélsum:

Dómine, vim pátior respónde pro me. * Quid dicam, aut quid respondébit mihi, cum ipse fécerit?

Recogitábo tibi omnes annos meos * in amaritúdine ánimæ meæ.

Dómine, si sic vívitur, et in tálibus vita spíritus mei, corrípies me, et vivificábis me. * Ecce in pace amaritúdo mea amaríssima:

lion so hath he broken all my bones.

From morning even unto night Thou wilt make an end of me: I cry out like a young swallow, I will meditate like a dove.

Mine eyes are wasted: with looking up on high.

Lord, I suffer violence; be Thou my surety: but what shall I say, or what will He answer me, seeing He Himself hath done it?

I will recount unto Thee all my years: in the bitterness of my soul.

O Lord, if such be man's life, and the life of my spirit be cast amid such things, Thou wilt chastise me and make me to live: behold, even in peace was my bitterness most bitter.

Tu autem eruísti ánimam meam ut non períret: * projecísti post tergum tuum ómnia peccáta mea.

But Thou hast delivered my soul that it should not perish: Thou hast cast all my sins behind Thy back.

Quia non inférnus confitébitur tibi, neque mors laudábit te: * non exspectábunt qui descéndunt in lacum, veritátem tuam.

For hell shall not confess unto Thee, neither shall death praise Thee: nor shall they that go down into the pit look for Thy truth.

Vivens vivens ipse confitébitur tibi, sicut et ego hódie: * pater fíliis notam fáciet veritátem tuam.

The man that liveth, yea, the man that liveth, he shall praise Thee, even as I do this day: the father shall make known Thy truth unto his children.

Dómine, salvum me fac, * et psalmos nostros cantábimus cunctis diébus vitæ nostræ in domo Dómini.

O Lord, save me: and we will sing our psalms all the days of our life in the house of the Lord.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. A porta ínferi érue, Dómine, ánimas eórum.

Ant. From the gates of hell deliver their souls, O Lord.

All stand

PSALMUS 150

LAUDATE Dóminum in sanctis ejus: * laudáte eum in firmaménto virtútis ejus.

Laudáte eum in virtútibus ejus: * laudáte eum secúndum multitúdinem magnitúdinis ejus.

Laudáte eum in sono tubæ: * laudáte eum in psaltério, et cíthara.

Laudáte eum in týmpano, et choro: * laudáte eum in chordis, et órgano.

Laudáte eum in cýmbalis benesonántibus: laudáte eum in cýmbalis jubilatiónis: * omnis spíritus laudet Dóminum.

PSALM 150

PRAISE ye the Lord in His holy places: praise ye Him in the firmament of His power.

Praise ye Him for His mighty acts: praise Him according to the multitude of His greatness.

Praise Him with sound of trumpet: praise Him with psaltery and harp.

Praise Him with timbrel and choir: praise Him with strings and organs.

Praise Him on high sounding cymbals: praise Him on cymbals of joy: let every spirit praise the Lord.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Ant. Omnis spíritus laudet Dóminum.

CANTICUM ZACHARIÆ

Lucæ i, 68-79

BENEDICTUS Dóminus, Deus Israël, * quia visitávit, et fecit redemptiónem plebis suæ.

Et eréxit cornu salútis nobis: * in domo David, púeri sui.

Sicut locútus est per os sanctórum, * qui a sæculo sunt, prophetárum ejus.

Salútem ex inimícis nostris, * et de manu ómnium qui odérunt nos:

Ad faciéndam misericórdiam cum pátribus nostris: * et memorári testaménti sui sancti.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. Let every spirit praise the Lord.

CANTICLE OF ZACHARIAS

Luke i, 68-79

BLESSED be the Lord God of Israel: for He hath visited and wrought the redemption of His people.

And hath raised up a horn of salvation for us: in the house of David, His servant.

As He spoke by the mouth of His holy prophets: who are from the beginning.

Salvation from our enemies: and from the hand of all that hate us.

To show forth His mercy to our fathers: and remember His holy Covenant.

Jusjurándum, quod jurávit ad Abraham, patrem nostrum, * datúrum se nobis:

Ut sine timóre, de manu inimicórum nostrórum liberáti, * serviámus illi.

In sanctitáte, et justítia coram ipso, * ómnibus diébus nostris.

Et tu, puer, Prophéta Altíssimi vocáberis: * præíbis enim ante fáciem Dómini paráre vias ejus:

Ad dandam sciéntiam salútis plebi ejus: * in remissiónem peccatórum eórum:

Per víscera misericórdiæ Dei nostri: * in quibus visitávit nos, óriens ex alto:

Illumináre his, qui in ténebris, et in umbra mortis sedent: *

The oath which He swore to Abraham our father: that He would grant unto us.

That, being delivered from the hand of our enemies: we may serve Him without fear.

In holiness and justice before Him: all the days of our life.

And thou, O child, shalt be called the Prophet of the Most High: for Thou shalt go before the face of the Lord to prepare His ways.

To give knowledge of salvation to His people: for the remission of their sins.

Through the bowels of the mercy of our God: in which the Orient from on high hath visited us.

To enlighten them that sit in darkness, and in the shadow of

ad dirigéndos pedes nostros in viam pacis.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Ant. Ego sum resurréctio et vita: | qui credit in me, étiam si mórtuus fúerit, vivet; | et omnis qui vivit et credit in me, non moriétur in ætérnum.

Pater noster *secreto.*

PSALMUS 129

De profundis clamávi ad te, Dómine: * Dómine, exáudi vocem meam:

Fiant aures tuæ intendéntes, * in vocem deprecatiónis meæ.

Si iniquitátes observáveris, Dómine: *

death: to direct our feet into the way of peace.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

Ant. I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live; and every one that liveth and believeth in Me shall not die for ever.

Our Father *in secret.*

PSALM 129

Out of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

O let Thine ears be attentive: unto the voice of my supplication.

If thou wilt mark iniquities, O Lord:

Dómine, quis sustinébit?

Lord, who shall stand it?

Quia apud te propitiátio est: * et propter legem tuam sustínui te, Dómine.

For with Thee there is merciful forgiveness: and by reason of Thy law have I waited for Thee, O Lord.

Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

My soul hath relied on His word: my soul hath hoped in the Lord.

A custódia matutína usque ad noctem: * speret Israël in Dómino.

From the morning watch even until night: let Israel hope in the Lord.

Quia apud Dóminum misericórdia: * et copiósa apud eum redémptio.

Because with the Lord there is mercy: and with Him there is plentiful redemption.

Et ipse rédimet Israël * ex ómnibus iniquitátibus ejus.

And He shall redeem Israel from all his iniquities.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

V. A porta ínferi.

V. From the gates of hell.

R. Erue, Dómine, ánimas eórum.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

Si fiat Officium ordinarium, tres sequentes orationes dicantur:

1 PRO FRATRIBUS, SORORIBUS, FAMILIARIBUS ET BENEFACTORIBUS DEFUNCTIS

Orémus

DEUS véniæ largítor, et humánæ salútis auctor, quǽsumus cleméntiam tuam: ut nostræ congregatiónis fratres, soróres, familiáres, et benefactóres, qui ex hoc sǽculo transiérunt, beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ bea-

R. Deliver their souls, O Lord.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

The three following prayers are always said, except when the Office is for a particular person, or on the anniversaries.

1 FOR BRETHREN, SISTERS, FRIENDS AND BENEFACTORS DECEASED

Let us pray

O GOD, the Giver of pardon and the Author of human salvation, we beseech Thy clemency, through the intercession of the ever blessed Virgin Mary and of all Thy saints to admit the brethren and sisters, the friends and the benefactors of our congregation, to the

titúdinis consórtium pervenîre concédas.

fellowship of eternal life.

2 PRO PARENTIBUS DEFUNCTIS

DEUS qui nos patrem, et matrem honoráre præcepísti, miserére cleménter animábus paréntum nostrórum, eorúmque peccáta dimítte, nosque eos in ætérnæ claritátis gáudio fac vidére.

2 FOR PARENTS DECEASED

O GOD, who hast commanded us to honour father and mother, mercifully show Thy kindness to the souls of our parents; forgive them their sins, and grant that we may see them in the joys of eternal glory.

3 PRO OMNIBUS FIDELIBUS DEFUNCTIS

FIDELIUM Deus ómnium cónditor et redémptor, animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum: ut indulgéntiam, quam semper optavérunt, piis supplicatiónibus consequántur: Qui vi-

3 FOR ALL THE FAITHFUL DEPARTED

O GOD, the Creator and Redeemer of all the faithful, give unto the souls of Thy servants and handmaidens remission of all their sins, that through godly supplications they may obtain the pardon they have ever

vis et regnas cum Deo Patre, in unitáte Spíritus Sancti, Deus, per ómnia sǽcula sæculórum.

R. Amen.

V. Requiéscant in pace.

R. Amen.

Pater noster secreto, si immediate non dicitur Matutinum.

Prout postulat occasio, sequentes Orationes substituuntur:

In Anniversariis Patrum et Matrum (die 4 februarii); sepultorum in cœmeteriis nostris (die 12 julii); Familiarium et Benefactorum Ordinis (die 5 septembris); et omnium Fratrum et Sororum Ordinis (die 10 novembris):

Orémus

DEUS, indulgentiárum Dómine, da animábus famulórum famularúmque tuá-

wished for: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. May they rest in peace.

R. Amen.

Our Father in secret, unless Matins immediately follow.

The following prayers are substituted for the above on particular occasions:

On the Anniversaries of the Fathers and Mothers (Feb. 4th); of all those buried in the Dominican cemeteries, (July 12th); of the Friends and Benefactors of the Order, (Sept. 5th); and of the Brethren and Sisters, (Nov. 10th).

Let us pray

O GOD, the Lord of mercies, give to the souls of Thy servants and handmaid-

rum, quorum anniversárium depositiónis diem commemorámus, refrigérii sedem, quiétis beatitúdinem et lúminis claritátem.

Deus, véniæ largítor, *ut supra, n.* 1.

Fidélium Deus, *ut supra, n.* 3.

Si simul eveniat obitus et anniversarius, Oratio pro obitu, ut supra; Oratio pro anniversario, *Deus indulgentiarum*, etc.; et *Fidelium Deus*, etc.

ens, the anniversary of whose decease we commemorate, a place of refreshment, the blessedness of rest and the brightness of light.

O God, the Giver, *as above, n.* 1.

O God, the Creator, *as above, n.* 3.

If the death of a person and an Anniversary occur at the same time, the proper prayer for the person as above; the prayer for the anniversary, *O Lord God of mercies*, etc.; and *O God the Creator*, etc.

PRO EPISCOPO VEL SACERDOTE DEFUNCTO

Orémus

DEUS, qui inter apostólicos sacerdótes fámulum tuum Pontificáli (*vel* Sacerdotáli) fecísti dignitáte vigére: præsta, quǽsumus, ut eórum quo-

FOR A BISHOP OR PRIEST DECEASED

Let us pray

O GOD, who amongst Thy apostolic priests didst adorn Thy servant with the pontifical (*or* priestly) dignity, grant, we beseech Thee, that he

que perpétuo aggregétur consórtio.

may also be associated with them in everlasting fellowship.

Deus, véniæ largítor, *ut supra, n.* 1.

O God, the Giver, *as above, n.* 1.

Fidélium Deus, *ut supra, n.* 3.

O God, the Creator, *as above, n.* 3.

PRO VIRO DEFUNCTO

FOR A MAN DECEASED

Orémus

Let us pray

INCLINA, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur, ut ánimam fámuli tui quam de hoc sǽculo migráre jussísti, in pacis ac lucis regióne constítuas, et Sanctórum júbeas esse consórtem.

INCLINE thine ear, O Lord, unto our prayers wherewith we humbly beseech Thy mercy that Thou wouldst grant unto the soul of Thy servant, whom Thou hast commanded to depart out of this world, a place in the region of light and peace, and make him the associate of Thy Saints.

Deus, véniæ largítor, *ut supra, n.* 1.

O God, the Giver, *as above, n.* 1.

Fidélium Deus, *ut supra, n.* 3.

O God, the Creator, *as above, n.* 3.

PRO FEMINA DEFUNCTA

Orémus

QUAESUMUS, Dómine, pro tua pietáte, miserére ánimæ fámulæ tuæ: et, a contágiis mortalitátis exútam, in ætérnæ salvatiónis partem restítue.

Deus, véniæ largítor, *ut supra, n.* 1.

Fidélium Deus, *ut supra, n.* 3.

FOR A WOMAN DECEASED

Let us pray

WE BESEECH Thee, O Lord, of Thy loving kindness, have mercy on the soul of Thy handmaid, and as Thou hast delivered her from the corruption of this life, so grant her likewise a portion in Thy eternal salvation.

O God, the Giver, *as above, n.* 1.

O God, the Creator, *as above, n.* 3.

Prayers at Meals

BEFORE BREAKFAST

Reader: Benedícite.	Bless.
Hebdom.: Largítor ómnium bonórum benedícat potum servórum suórum.	May the Giver of all good things bless the refreshment of His servants.
Community: Amen.	Amen.

AFTER BREAKFAST

Superior: Adjutórium nostrum in nómine Dómini.	Our help is in the name of the Lord.
Community: Qui fecit cælum et terram.	Who made heaven and earth.

Non-Fasting Days

BEFORE DINNER

Superior and Community alternately recite the *De Profundis* followed by:

Kýrie, eléison.	Lord, have mercy on us.
Christe, eléison.	Christ, have mercy on us.
Kýrie, eléison.	Lord, have mercy on us.
Pater noster, etc. (*Secreto*)	Our Father, etc. (*In secret*)

Superior: Et ne nos indúcas in tentatiónem.

Community: Sed líbera nos a malo.

Superior: A porta ínferi.

Community: Erue, Dómine, ánimas eórum.

Superior: Dómine, exáudi oratiónem meam.

Community: Et clamor meus ad te véniat.

Orémus

FIDELIUM Deus ómnium cónditor et redémptor, animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum: ut indulgéntiam, quam semper optavérunt, piis supplicatiónibus consequántur: Qui vivis et regnas in sǽcula sæculórum. Amen.

And lead us not into temptation.

But deliver us from evil.

From the gates of hell.

Deliver their souls, O Lord.

O Lord, hear my prayer.

And let my cry come unto Thee.

Let us pray

O GOD, the Creator and Redeemer of all the faithful, give unto the souls of Thy servants and handmaids the remission of all their sins, that through pious supplications they may obtain the pardon they have ever wished for: Who livest and reignest forever and ever. Amen.

Reader: Benedícite.

Cantor and Community: Oculi ómnium in te sperant, Dómine: et tu das escam illórum in témpore opportúno: áperis tu manum tuam, et imples omne ánimal benedictióne. Glória Patri et Fílio et Spirítui Sancto. Sicut erat in princípio et nunc et semper et in sǽcula sæculórum. Amen.

Cantor: Kýrie, eléison.

Community: Christe, eléison.

Cantor: Kýrie, eléison.

Pater noster, etc. (*Secreto*)

Hebdom.: Et ne nos indúcas in tentatiónem.

Community: Sed líbera nos a malo.

Hebdom.: Orémus. Bénedic, Dómine, do-

Bless.

The eyes of all hope in Thee, O Lord: And Thou givest them food in due season: Thou openest Thy hand and fillest every creature with blessing. Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without. Amen.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, etc. (*In secret*)

And lead us not into temptation.

But deliver us from evil.

Let us pray. Bless, O Lord, these Thy

na tua, quæ de tua largitáte sumus sumptúræ. Per Christum Dóminum nostrum.

Community: Amen.

Reader: Jube domne benedícere.

Hebdom.: Mensæ cæléstis partícipes fáciat nos Rex ætérnæ glóriæ.

Community: Amen.

gifts which we are about to receive from Thy bounty. Through Christ our Lord.

Amen.

We pray thee vouchsafe us a blessing.

May the King of eternal glory make us partakers of the celestial banquet.

Amen.

AFTER DINNER

Reader: Tu autem, Dómine, miserére nostri.

Community: Deo grátias.

Cantor and Community: Confiteántur tibi, Dómine, ómnia ópera tua, et Sancti tui benedícant tibi.

Glória Patri, etc.

Sicut erat, etc.

Hebdom.: Agimus tibi grátias, omnípotens Deus, pro uni-

But Thou, O Lord, have mercy on us.

Thanks be to God.

Let all Thy works confess to Thee, O Lord, and may Thy saints bless Thee.

Glory be to the Father, etc.

As it was, etc.

We give Thee thanks, almighty God, for all Thy benefits:

vérsis benefíciis tuis: qui vivis et regnas per ómnia sǽcula sæculórum.	who livest and reignest forever and ever.
Community: Amen.	Amen.

Then follows the Psalm *Miserere*, or on great Solemnities *Laudate Dominum*, the Community chanting in alternate choirs.

After the Psalm:

Kýrie, eléison.	Lord, have mercy on us.
Christe, eléison.	Christ, have mercy on us.
Kýrie, eléison.	Lord, have mercy on us.
Pater noster, etc. (*Secreto*)	Our Father, etc. (*In secret*)
Hebdom.: Et ne nos indúcas in tentatiónem.	And lead us not into temptation.
Community: Sed líbera nos a malo.	But deliver us from evil.
Hebdom.: Dispérsit dedit paupéribus.	He hath distributed and given to the poor.
Community: Justítia ejus manet in sǽculum sǽculi.	His justice remaineth forever and ever.
Hebdom.: Benedícam Dóminum in omni témpore.	I will bless the Lord at all times.

Community: Semper laus ejus in ore meo.

His praise shall be always in my mouth.

Hebdom.: In Dómino laudábitur ánima mea.

In the Lord shall my soul be praised.

Community: Aúdiant mansuéti et læténtur.

Let the meek hear and rejoice.

Hebdom.: Magnificáte Dóminum mecum.

O magnify the Lord with me.

Community: Et exaltémus Nomen ejus in idípsum.

And let us extol His name together.

Hebdom.: Sit Nomen Dómini benedíctum.

Blessed be the name of the Lord.

Community: Ex hoc nunc et usque in sǽculum.

Henceforth now and forever.

Hebdom.: Retribúere dignáre, Dómine, ómnibus nobis bona faciéntibus propter Nomen sanctum tuum vitam ætérnam.

Deign, O Lord, for Thy holy name's sake, to grant eternal life to all those who do us good.

Community: Amen.

Amen.

Hebdom.: Benedicámus Dómino.

Let us bless the Lord.

Community: Deo grátias.

Thanks be to God.

Community: Recordáre, Virgo Mater, dum stéteris in conspéctu Dei, ut loquáris pro nobis bona, et ut avértas indignatiónem suam a nobis.

Remember, O Virgin, Mother of God, to intercede on our behalf before the Lord, and to turn away His anger from us.

Hebdom.: Post partum, virgo invioláta permansísti. *T. P.* Allelúia.

After child-birth thou didst still remain a virgin undefiled. *P. T.* Alleluia.

Community: Dei Génitrix intercéde pro nobis. *T. P.* Allelúia.

Mother of God, intercede for us. *P. T.* Alleluia.

Hebdom.: *Orémus.* Prótege, Dómine, fámulos tuos, subsídiis pacis et, Beátæ Mariæ semper Vírginis patrocíniis confidéntes, a cunctis hóstibus redde secúros. Per Christum Dóminum nostrum.

Let us pray. Defend Thy servants, O Lord, by granting them the gift of peace, and as they have confidence in the patronage of Blessed Mary, ever Virgin, so do Thou make them safe from all their enemies. Through Christ our Lord.

Community: Amen.

Amen.

During Paschal Time instead of the Ant. *Recordare* the Ant. *Regina Cæli* is said as follows:

Community: Regína cæli lætáre, Allelúia,

Quia quem meruísti portáre, Allelúia,

Resurréxit sicut dixit, Allelúia, (*Tempore Ascensionis,* Jam ascéndit sicut dixit, Allelúia.)

Ora pro nobis Deum, Allelúia.

O Queen of heaven, rejoice, Alleluia,

For He Whom thou didst merit to bear, Alleluia,

He hath risen as He said, Alleluia, (*During Ascension Time,* He hath ascended to Heaven as He said, Alleluia.)

Pray for us to God, Alleluia.

The Versicle, Response, and Oration are the same as above.

Superior: Fidélium ánimæ per misericórdiam Dei requiéscant in pace.

Community: Amen.

Pater noster, etc. (*Secreto*)

May the souls of the faithful departed through the mercy of God rest in peace.

Amen.

Our Father, etc. (*In secret*)

COMMEMORATION OF ST. JOSEPH

Community: Ecce fidélis servus et prudens quem constítuit Dóminus super famíliam suam.

Behold the faithful and prudent servant whom the Lord placed over his family.

Hebdom.: Amávit eum Dóminus, et ornávit eum.

The Lord loved him and adorned him.

Community: Stolam glóriæ índuit eum.

He clothed him with a robe of glory.

Hebdom.: Orémus. Beáti Patriárchæ Joseph, sanctíssimæ Genitrícis tuæ sponsi, quǽsumus, Dómine, méritis adjuvémur: ut quod possibílitas nostra non óbtinet, ejus nobis intercessióne donétur. Qui vivis et regnas per ómnia sǽcula sæculórum.

Let us pray. Help us, we beseech Thee, O Lord, through the merits of the blessed patriarch Joseph, spouse of Thy most holy Mother, that, what we cannot for ourselves obtain, Thou mayest grant us at his petition. Who livest and reignest forever and ever.

Community: Amen.

Amen.

BEFORE SUPPER

Superior and Community alternately recite the *De Profundis* with the Versicles, Responses, and the Oration *Fidelium* as before dinner.

Reader: Benedícite.

Bless.

Cantor and Community: Edent páuperes et saturabúntur, et laudábunt Dóminum, qui requírunt

The poor shall eat and have their fill: and those who seek the Lord shall praise Him: their hearts

eum: vivent corda eórum in sǽculum sǽculi. Glória Patri, etc. Sicut erat, etc.

Cantor: Kýrie, eléison.

Community: Christe, eléison.

Cantor: Kýrie, eléison.

Pater noster, etc. (*Secreto*)

Hebdom.: Et ne nos indúcas in tentatiónem.

Community: Sed líbera nos a malo.

Hebdom.: *Orémus.* Bénedic, Dómine, dona tua quæ de tua largitáte sumus sumptúræ. Per Christum Dóminum nostrum.

Community: Amen.

Reader: Jube domne benedícere.

Hebdom.: Ad cœnam vitæ ætérnæ perdúcat nos Rex glóriæ.

Community: Amen.

shall live forever and ever. Glory be, etc. As it was, etc.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, etc. (*In secret*)

And lead us not into temptation.

But deliver us from evil.

Let us pray. Bless, O Lord, these Thy gifts which we are about to receive from Thy bounty. Through Christ our Lord.

Amen.

We pray thee vouchsafe us a blessing.

May the King of glory lead us to the banquet of eternal life.

Amen.

AFTER SUPPER

Reader: Tu autem, Dómine, miserére nostri.

But do Thou, O Lord, have mercy on us.

Community: Deo grátias.

Thanks be to God.

Cantor and Community: Memóriam fecit mirabílium suórum; misericors et miserátor Dóminus, escam dedit timéntibus se.

He hath made a memory of His wonderful works being a kind and merciful Lord: He hath given food to them that fear Him.

Glória Patri, etc.

Glory be to the Father, etc.

Sicut erat, etc.

As it was, etc.

Hebdom.: Benedíctus Deus in donis suis, et sanctus in ómnibus opéribus suis: Qui vivit et regnat per ómnia sǽcula sæculórum.

Blessed is the Lord in His gifts and holy in all His works: Who liveth and reigneth world without end.

Community: Amen.

Amen.

Then follows the Psalm *Miserere*, the Community chanting in alternate choirs as after dinner:

After the Psalm:

Kýrie, eléison.

Lord, have mercy on us.

Christe, eléison.	Christ, have mercy on us.
Kýrie, eléison.	Lord, have mercy on us.
Pater noster, etc. (*Secreto*)	Our Father, etc. (*In secret*)
Hebdom.: Et ne nos indúcas in tentatiónem.	And lead us not into temptation.
Community: Sed líbera nos a malo.	But deliver us from evil.
Hebdom.: Dispérsit dedit paupéribus.	He hath distributed and given to the poor.
Community: Justítia ejus manet in sǽculum sǽculi.	His justice remaineth forever and ever.
Hebdom.: Benedícam Dóminum in omni témpore.	I will bless the Lord at all times.
Community: Semper laus ejus in ore meo.	His praise shall be always in my mouth.
Hebdom.: In Dómino laudábitur ánima mea.	In the Lord shall my soul be praised.
Community: Aúdiant mansuéti et læténtur.	Let the meek hear and rejoice.

Hebdom.: Magnificáte Dóminum mecum.	O magnify the Lord with me.
Community: Et exaltémus Nomen ejus in idípsum.	And let us extol His name together.
Hebdom.: Sit Nomen Dómini benedíctum.	Blessed be the name of the Lord.
Community: Ex hoc nunc et usque in sǽculum.	Henceforth now and forever.
Hebdom.: Retribúere dignáre, Dómine, ómnibus nobis bona faciéntibus propter Nomen sanctum tuum vitam ætérnam.	Deign, O Lord, for Thy holy name's sake, to grant eternal life to all those who do us good.
Community: Amen.	Amen.
Hebdom.: Benedicámus Dómino.	Let us bless the Lord.
Community: Deo grátias.	Thanks be to God.
Superior: Fidélium ánimæ per misericórdiam Dei requiéscant in pace.	May the souls of the faithful departed through the mercy of God rest in peace.
Community: Amen.	Amen.

Fasting Days

BEFORE DINNER

The Superior and Community alternately recite the *De Profundis* with the Versicles, Responses, and the Oration *Fidelium* as on Non-Fasting days.

Reader: Benedícite.	Bless.
Cantor and Community: Edent páuperes et saturabúntur, et laudábunt Dóminum, qui requírunt eum; vivent corda eórum in sǽculum sǽculi. Glória Patri, etc. Sicut erat, etc.	The poor shall eat and have their fill: and those that seek the Lord shall praise Him: their hearts shall live forever and ever. Glory be, etc. As it was, etc.
Cantor: Kýrie, eléison.	Lord, have mercy on us.
Community: Christe, eléison.	Christ, have mercy on us.
Cantor: Kýrie, eléison.	Lord, have mercy on us.
Pater noster, etc. (*Secreto*)	Our Father, etc. (*In secret*)
Hebdom.: Orémus. Bénedic, Dómine, dona tua quæ de tua largitáte sumus sump-	*Let us pray.* Bless, O Lord, these Thy gifts which we are about to receive from

túræ. Per Christum Dóminum nostrum.	Thy bounty. Through Christ our Lord.
Community: Amen.	Amen.
Reader: Jube domne benedícere.	We pray thee vouchsafe us a blessing.
Hebdom.: Mensæ cæléstis partícipes fáciat nos Rex ætérnæ glóriæ.	May the King of eternal glory make us partakers of the celestial banquet.
Community: Amen.	Amen.

AFTER DINNER

Reader: Tu autem, Dómine, miserére nostri.	But do Thou, O Lord, have mercy on us.
Community: Deo grátias.	Thanks be to God.
Cantor and Community: Memóriam fecit mirabílium suórum; misericors et miserátor Dóminus, escam dedit timéntibus se. Glória Patri, etc. Sicut erat, etc.	He hath made a memory of His wonderful works, being a kind and merciful Lord: He hath given food to them that fear Him. Glory be, etc. As it was, etc.
Hebdom.: Agimus tibi grátias, omnípotens Deus, pro univérsis benefíciis tuis:	We give Thee thanks, O almighty God, for all Thy benefits: who livest and

qui vivis et regnas per ómnia sǽcula sæculórum.	reignest forever and ever.
Community: Amen.	Amen.

Then follows the Psalm *Miserere* with Versicles, Responses, and all as on Non-Fasting days.

BEFORE SUPPER

Reader: Benedícite.	Bless.
Hebdom.: Largítor ómnium bonórum benedícat potum servórum suórum.	May the Giver of all good things bless the refreshment of His servants.
Community: Amen.	Amen.

AFTER SUPPER

Reader: Tu autem, Dómine, miserére nostri.	But do Thou, O Lord, have mercy on us.
Community: Deo grátias.	Thanks be to God.
Superior: Adjutórium nostrum in nómine Dómini.	Our help is in the Name of the Lord.
Community: Qui fecit cælum et terram.	Who made heaven and earth.

Prayers for Daily or Occasional Use

The Angelus

In nómine Patris, et Fílii, et Spíritus Sancti. Amen.

V. Angelus Dómini nuntiávit Maríæ.

R. Et concépit de Spíritu Sancto.

Ave María, grátia plena; Dóminus tecum; benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus.

Sancta María, Mater Dei, ora pro nobis peccatóribus, nunc et in hora mortis nostræ. Amen.

V. Ecce ancílla Dómini.

R. Fiat mihi secúndum verbum tuum.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

V. The angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

V. Behold the handmaid of the Lord.

R. Be it done unto me according to thy word.

Ave María, etc.

V. Et Verbum caro factum est.

R. Et habitávit in nobis.

Ave María, etc.

V. Ora pro nobis, sancta Dei Génitrix.

R. Ut digni efficiámur promissiónibus Christi.

Orémus

GRATIAM tuam, quǽsumus, Dómine, méntibus nostris infúnde; ut qui, ángelo nuntiánte, Christi fílii tui incarnatiónem cognóvimus, per passiónem ejus et crucem ad resurrectiónis glóriam perducámur. Per eúndem Christum Dóminum nostrum. Amen.

V. Nos cum prole pia!

R. Benedícat Virgo María.

Hail Mary, etc.

V. And the Word was made flesh.

R. And dwelt among us.

Hail Mary, etc.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection. Through the same Christ, our Lord. Amen.

V. May the Virgin Mary

R. With her Holy Child bless us.

Regina Cæli

Tempore Paschali

Regína cæli, lætáre, allelúia;

Quia quem meruísti portáre, allelúia,

Resurréxit sicut dixit, allelúia.

Ora pro nobis Deum, allelúia.

V. Gaude et lætáre, Virgo María, allelúia;

R. Quia surréxit Dóminus vere, allelúia.

O Queen of Heaven, rejoice, alleluia;

For He whom thou didst merit to bear, alleluia,

Hath risen as He said, alleluia.

Pray for us to God, alleluia.

Be glad and rejoice, O Virgin Mary, alleluia;

For the Lord has truly risen, alleluia.

Orémus

DEUS, qui per resurrectiónem Fílii tui, Dómini nostri, Jesu Christi, mundum lætificáre dignátus es, præsta, quǽsumus, ut per ejus Genitrícem Vírginem Maríam perpétuæ capiámus gáudia vitæ. Per eúndem Christum Dóminum nostrum. Amen.

Let us pray

O GOD, who through the resurrection of Thy Son, our Lord Jesus Christ, hast been pleased to fill the world with joy, grant, we beseech Thee, that through the Virgin Mary, His Mother, we may obtain the joys of eternal life. Through the same Christ our Lord. Amen.

The Chapter of Faults

Superior: Benedícite.

Sisters: Dóminus.

The Superior, after announcing the special benefactions received, and recommending the dying and dead to the prayers of the Community, says the *Retribúere*. Then the following Psalms are said by the alternate choirs:

Ant. Retribúere dignáre, Dómine, ómnibus nobis bona faciéntibus propter nomen sanctum tuum, vitam ætérnam.

R. Amen.

Ant. Vouchsafe, O Lord, to reward with eternal life all those who have done good unto us, for the sake of Thy holy Name.

R. Amen.

PSALMUS 122

AD TE levávi óculos meos, * qui hábitas in cælis.

Ecce sicut óculi servórum, * in mánibus dominórum suórum.

Sicut óculi ancíllæ in mánibus dóminæ suæ: * ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nostri.

PSALM 122

TO THEE have I lifted up mine eyes: O Thou that dwellest in the heavens.

Behold as the eyes of servants: are upon their masters' hands.

As the eyes of the handmaid are upon the hands of her mistress: so are our eyes upon the Lord our God, until He have mercy upon us.

Miserére nostri, Dómine, miserére nostri: * quia multum repléti sumus despectióne:

Quia multum repléta est ánima nostra: * oppróbrium abundántibus et despéctio supérbis.

Glória Patri.

Have mercy on us, O Lord, have mercy on us: for we are greatly filled with contempt.

Yea, our soul is greatly filled therewith: we are a reproach to the wealthy, and contempt of the proud.

Glory be.

PSALMUS 129

De profundis clamávi ad te, Dómine: * Dómine, exáudi vocem meam:

Fiant aures tuæ intendéntes, * in vocem deprecatiónis meæ.

Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?

Quia apud te propitiátio est: * et propter legem tuam sustínui te, Dómine.

Sustínuit ánima

PSALM 129

Out of the depths I have cried unto Thee, O Lord: Lord, hear my voice.

Let Thine ears be attentive: to the voice of my supplication.

If Thou, O Lord, shalt observe iniquities: Lord, who shall endure it?

For with Thee there is merciful forgiveness: and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied

mea in verbo ejus: * sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem: * speret Israël in Dómino.

Quia apud Dóminum misericórdia: * et copiósa apud eum redémptio.

Et ipse rédimet Israël, * ex ómnibus iniquitátibus ejus.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

V. Kýrie, eléison.

R. Christe, eléison.

V. Kýrie, eléison.

Pater noster *secreto*.

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

V. Orémus pro dómino Papa.

on His word: my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him plentiful redemption.

And he shall redeem Israel: from all his iniquities.

Eternal rest give unto them, O Lord: and let perpetual light shine upon them.

V. Lord, have mercy on us.

R. Christ, have mercy on us.

V. Lord, have mercy on us.

Our Father *in secret*.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Let us pray for our lord the Pope.

R. Dóminus consérvet eum, et vivíficet eum, et beátum fáciat eum in terra, et non tradat eum in ánimam inimicórum ejus.

V. Salvos fac servos tuos et ancíllas tuas.

R. Deus meus, sperántes in te.

V. Requiéscant in pace.

R. Amen.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

Orémus

OMNIPOTENS sempitérne Deus, qui facis mirabília magna solus, prætende super fámulum tuum *N.*, Papam nostrum, et super cunctas congregatiónes illi commíssas, spíritum grátiæ salutáris: et ut in veritáte tibi com-

R. The Lord preserve him, and give him life, and make him blessed upon the earth, and deliver him not up unto the will of his enemies.

V. O Lord, save Thy servants and Thy handmaids.

R. Who trust in Thee, O my God.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

O ALMIGHTY and eternal God, who alone dost great wonders, pour forth on Thy servant *N.*, our Pope, and on all congregations committed to his charge, the spirit of saving grace: and that they may truly please Thee,

pláceant, perpétuum eis rorem tuæ benedictiónis infúnde.

Præténde, Dómine, fámulis et famulábus tuis déxteram cæléstis auxílii: ut te toto corde perquírant, et quæ digne póstulant assequántur.

Fidélium Deus ómnium cónditor et redémptor, animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum; ut indulgéntiam quam semper optavérunt piis supplicatiónibus consequántur: Qui vivis et regnas cum Deo Patre, in unitáte Spíritus Sancti Deus, per ómnia sǽcula sæculórum.

R. Amen.

pour down on them the continual dew of Thy blessing.

Stretch forth, O Lord, the right hand of Thy heavenly help to Thy servants, and handmaids, that they may seek Thee with their whole heart, and may obtain whatsoever they worthily ask of Thee.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that, by our pious supplications, they may obtain that pardon which they have always desired: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end.

R. Amen.

The Prioress then gives an instruction, and hears the faults of the Community.

The Chapter ended, the Superior says:

V. Adjutórium nostrum in nómine Dómini.	*V.* Our help is in the name of the Lord.
R. Qui fecit cælum et terram.	*R.* Who made heaven and earth.

Formula of the General Absolution

The General Absolution is to be given to the Sisters by the Confessor or Chaplain on the feasts indicated in the Dominican Calendar on which occasion the Sisters may gain a plenary indulgence on the usual conditions of confession, communion, and prayers for the intention of the Holy Father.

Ant. Ne reminiscáris, Dómine, delícta nostra vel paréntum nostrórum, neque vindíctam sumas de peccátis nostris.	*Ant.* Remember not, O Lord, our transgressions nor those of our parents, and mayest Thou not avenge Thyself because of our sins.
V. Kýrie, eléison.	*V.* Lord, have mercy on us.
R. Christe, eléison.	*R.* Christ, have mercy on us.
V. Kýrie, eléison.	*V.* Lord, have mercy on us.
Pater noster, *secreto.*	Our Father, *secretly.*

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

V. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus

DEUS, cui próprium est miseréri semper et párcere: súscipe deprecatiónem nostram, ut nos, et omnes fámulos tuos, quos delictórum caténa constríngit, miserátio tuæ pietátis cleménter absólvat.

Exáudi, quǽsumus, Dómine, súpplicum preces, et confiténti-

V. And lead us not into temptation.

R. But deliver us from evil.

V. Show unto us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

O GOD, whose property it is always to have mercy and to spare: receive our prayer, that the mercy of Thy compassion may graciously pardon us and all Thy servants, who are bound by the chain of our faults.

Graciously hear, O Lord, the prayers of Thy suppliants, and

um tibi parce peccátis: ut páriter nobis indulgéntiam tríbuas benígnus et pacem.

spare those who confess their sins to Thee, that Thou mayest grant us in Thy goodness both pardon and peace.

Ineffábilem nobis, Dómine, misericórdiam tuam cleménter osténde: ut simul nos et a peccátis ómnibus éxuas, et a pœnis, quas pro his merémur, erípias.

In Thy unspeakable clemency, O Lord, show Thy mercy upon us: that Thou mayest both strip us of all our sins, and deliver us from the punishment which for them we deserve.

Deus, qui culpa offénderis, pœniténtia placáris: preces pópuli tui supplicántis propítius réspice; et flagélla tuæ iracúndiæ, quæ pro peccátis nostris merémur, avérte. Per Christum Dóminum nostrum.

O God, who art offended by sin and appeased by repentance: look favourably upon the prayers of Thy suppliant people, and turn away the scourges of Thy anger, which we deserve for our sins. Through Christ our Lord.

R. Amen.

R. Amen.

Confiteor is said by all.

Confíteor Deo omnipoténti, et beátæ Maríæ semper vírgi-

I confess to almighty God, to blessed Mary ever virgin,

ni, et beáto Domínico Patri nostro, et ómnibus sanctis (et tibi, Pater); quia peccávi nimis cogitatióne, locutióne, ópere, et omissióne, mea culpa: precor te oráre pro me.

to blessed Dominic our Father, to all the saints (and to you, Father), that I have sinned exceedingly in thought, word, deed, and omission, through my fault: I beseech you, pray for me.

The Priest, with right hand extended, says:

Misereátur vestri omnípotens Deus, et dimíttat vobis ómnia peccáta vestra; líberet vos ab omni malo, salvet, et confírmet in omni ópere bono, et perdúcat vos ad vitam ætérnam.

May almighty God have mercy on you, and may He forgive you all your sins; may He free you from all evil, save and strengthen you in every good work and may He lead you to eternal life.

R. Amen.

R. Amen.

Indulgéntiam, absolutiónem et remissiónem ómnium peccatórum vestrórum tríbuat vobis omnípotens et misericors Dóminus.

May the almighty and merciful Lord grant you indulgence with the absolution and remission of all your sins.

R. Amen.

R. Amen.

Dóminus noster Jesus Christus, per mé-

May our Lord Jesus Christ, through

rita suæ sacratíssimæ Passiónis, vos absólvat et grátiam suam vobis infúndat. Et ego, auctoritáte ipsíus et beatórum Apostolórum Petri et Páuli et Summórum Pontíficum Ordini nostro ac vobis concéssa, et mihi in hac parte commíssa, absólvo vos ab omni vínculo excommunicatiónis majóris, vel minóris (suspensiónis) et interdícti, si quod forte incurrístis, et restítuo vos unióni et participatióni fidélium, necnon sacrosánctis Ecclésiæ sacraméntis. Item, eádem auctoritáte, absólvo vos ab ómni transgressióne votórum et Régulæ, Constitutiónum, ordinatiónum et admonitiónum majórum nostrórum, ab ómnibus pœniténtiis oblítis seu étiam neg-

the merits of His most holy Passion, absolve you and pour forth His grace on you. And I, by His authority, and that of the holy Apostles Peter and Paul, and of the Supreme Pontiffs, granted to our Order and to you and in this regard committed to me, absolve you from every bond of excommunication whether greater or minor, (suspension), and of interdict, if perhaps you have incurred such, and I restore you to union and participation of the faithful, as also to the most holy Sacraments of the Church. Moreover, by the same authority, I absolve you from every transgression of the Vows, Rule, Constitutions, ordinations and admonitions of our Su-

léctis, concédens vobis remissiónem, et indulgéntiam ómnium peccatórum, quibus contra Deum et próximum, fragilitáte humána, ignorántia vel malítia deliquístis, ac de quibus jam conféssi estis: in nómine Patris et Fílii ✠ et Spíritus Sancti. Amen.

periors, from all penances forgotten, or even neglected, granting you remission and pardon of all sins, by which you have offended God and the neighbour by human weakness, ignorance, or malice, and which you have already confessed: in the name of the Father and of the Son ✠ and of the Holy Ghost. Amen.

N.B. — A decade of the Rosary may be recited for the intentions of our Holy Father, the Pope.

Litaniæ Sanctorum

according to the Dominican rite

KYRIE, eléison
R. Kýrie, eléison.
Christe, eléison.
R. Christe, eléison.
Kýrie, eléison.
R. Kýrie, eléison.
Christe, audi nos.
R. Christe, exáudi nos.
Pater de cælis, Deus, miserére nobis.
R. Pater de cælis, Deus, miserére nobis.
Fili, Redémptor mundi, Deus, miserére nobis.

R. Fili, Redémptor mundi, Deus, miserére nobis.
Spíritus Sancte, Deus, miserére nobis.
R. Spíritus Sancte, Deus, miserére nobis.
Sancta Trínitas, unus Deus, miserére nobis.
R. Sancta Trínitas, unus Deus, miserére nobis.
Sancta María, ora pro nobis.
Sancta Dei Génitrix, ora.
Sancta Virgo Vírginum, ora.
Sancte Míchael, ora.
Sancte Gábriel, ora.
Sancte Ráphael, ora.
Omnes sancti Angeli et Archángeli, oráte pro nobis.
Omnes sancti beatórum Spiríituum órdines, oráte.
Sancte Joánnes Baptísta, ora.
Sancte Joseph, ora.
Omnes sancti Patriárchæ et Prophétæ, orate.
Sancte Petre, ora.
Sancte Paule, ora.
Sancte Andréa, ora.
Sancte Jacóbe, ora.
Sancte Joánnes, ora.
Sancte Thoma, ora.
Sancte Jacóbe, ora.
Sancte Philíppe, ora.
Sancte Bartholomǽe, ora.
Sancte Matthǽe, ora.
Sancte Simon, ora.
Sancte Thaddǽe, ora.
Sancte Mathía, ora.

Sancte Bárnaba, ora.
Sancte Marce, ora.
Sancte Luca, ora.
Omnes sancti Discípuli Dómini, oráte.
Omnes sancti Innocéntes, oráte.
Sancte Stéphane, ora.
Sancte Clemens, ora.
Sancte Cornéli, ora.
Sancte Cypriáne, ora.
Sancte Lauránti, ora.
Sancte Vincénti, ora.
Sancte Dionýsi cum Sóciis tuis, ora.
Sancte Mauríti cum Sóciis tuis, ora.
Sancte Januári cum Sóciis tuis, ora.
Sancti Fabiáne et Sebastiáne, oráte.
Sancti Cosma et Damiáne, oráte.
Sancte Thoma, ora.
Sancte Petre, ora.
Sancte Joánnes cum Sóciis tuis, ora.
Omnes sancti Mártyres, oráte.
Sancte Sylvéster, ora.
Sancte Gregóri, ora.
Sancte Pie, ora.
Sancte Ambrósi, ora.
Sancte Augustíne, ora.
Sancte Hierónyme, ora.
Sancte Hilári, ora.
Sancte Martíne, ora.
Sancte Nicoláe, ora.
Sancte Antoníne, ora.
Sancte Albérte, ora.
Sancte Pater Domínice, ora.

Sancte Pater Domínice, ora.
Sancte Thoma, ora.
Sancte Vincénti, ora.
Sancte Hyacínthe, ora.
Sancte Raymúnde, ora.
Sancte Ludovíce, ora.
Sancte Antóni, ora.
Sancte Benedícte, ora.
Sancte Bernárde, ora.
Sancte Francísce ora.
Omnes sancti Confessóres, oráte.
Sancta Anna, ora.
Sancta María Magdaléna, ora.
Sancta Martha, ora.
Sancta Felícitas, ora.
Sancta Perpétua, ora.
Sancta Agatha, ora.
Sancta Lúcia, ora.
Sancta Agnes, ora.
Sancta Cæcília, ora.
Sancta Catharína, ora.
Sancta Margaríta, ora.
Sancta Ursula cum Sodálibus tuis, ora.
Sancta Catharína, ora.
Sancta Rosa, ora.
Sancta Agnes, ora.
Sancta Catharína, ora.
Omnes sanctæ Vírgines et Viduæ, oráte.
Omnes Sancti, oráte.
Propítius esto, parce nobis, Dómine.
Propítius esto, exáudi nos, Dómine.
A damnatióne perpétua, líbera nos, Dómine.

A subitánea et improvísa morte, líbera.
Ab imminéntibus peccatórum nostrórum perículis, líbera.
Ab infestatiónibus dǽmonum, líbera.
Ab omni immundítia mentis et córporis, líbera.
Ab ira, et ódio, et omni mala voluntáte, líbera.
Ab immúndis cogitatiónibus, líbera.
A cæcitáte cordis, líbera.
A fúlgure et tempestáte, líbera.
A peste, fame et bello, líbera.
A flagéllo terræmótus, líbera.
Ab omni malo, líbera.
Per mystérium sanctæ Incarnatiónis tuæ, líbera.
Per Passiónem et Crucem tuam, líbera.
Per gloriósam Resurrectiónem tuam, líbera.
Per admirábilem Ascensiónem tuam, líbera.
Per grátiam sancti Spíritus Paráclițí, líbera.
In die Judícii, líbera.
Peccatóres, te rogámus, audi nos.
Ut pacem nobis dones, te rogámus.
Ut misericórdia et píetas tua nos custódiat, te rogámus.
Ut Ecclésiam tuam sanctam régere et conserváre dignéris, te rogámus.
Ut Domnum Apostólicum et omnes gradus Ecclésiæ in sancta religióne conserváre dignéris, te rogámus.
Ut Epíscopos et Prælátos nostros et cunctas congregatiónes illis commíssas in tuo sancto servítio conserváre dignéris, te rogámus.
Ut inimícos sanctæ Ecclésiæ humiliáre dignéris, te rogámus.

Ut Régibus et Princípibus nostris pacem et veram concórdiam atque victóriam donáre dignéris, te rogámus.

Ut cunctum pópulum Christiánum, pretióso Sánguine tuo redémptum, conserváre dignéris, te rogámus.

Ut omnes errántes ad unitátem Ecclésiæ revocáre, et infidéles univérsos ad Evangélii lumen perdúcere dignéris, te rogámus.

Ut ómnibus benefactóribus nostris sempitérna bona retríbuas, te rogámus.

Ut ánimas nostras et paréntum nostrórum ab ætérna damnatióne erípias, te rogámus.

Ut fructus terræ dare et conserváre dignéris, te rogámus.

Ut óculos misericórdiæ tuæ super nos redúcere dignéris, te rogámus.

Ut obséquium servitútis nostræ rationábile fácias, te rogámus.

Ut mentes nostras ad cæléstia desidéria érigas, te rogámus.

Ut misérias páuperum et captivórum intuéri et releváre dignéris, te rogámus.

Ut loca nostra et omnes habitántes in eis visitáre et consolári dignéris, te rogámus.

Ut civitátem istam et omnem pópulum ejus protégere et conserváre dignéris, te rogámus.

Ut omnes fidéles navigántes et itinerántes ad portum salútis perdúcere dignéris, te rogámus.

Ut reguláribus disciplínis nos instrúere dignéris, te rogámus.

Ut ómnibus fidélibus defúnctis réquiem ætérnam dones, te rogámus.
Ut nos exaudíre dignéris, te rogámus.
Fili Dei, te rogámus.
Agnus Dei, qui tollis peccáta mundi,
R. Parce nobis, Dómine.
Agnus Dei, qui tollis peccáta mundi,
R. Exáudi nos, Dómine.
Agnus Dei, qui tollis peccáta mundi,
R. Miserére nobis.
Kýrie, eléison.
Christe, eléison.
Kýrie, eléison.

Pater noster *secreto.*

V. Et ne nos indúcas in tentatiónem.
R. Sed líbera nos a malo.

PSALMUS 69

DEUS, in adjutórium meum inténde: * Dómine, ad adjuvándum me festína.

Confundántur et revereántur, * qui quærunt animam meam:

Avertántur retrórsum, et erubéscant, * qui volunt mihi mala.

Avertántur statim erubescéntes, * qui dicunt mihi: Euge, euge.

Exsúltent et læténtur in te omnes qui quærunt te, * et dicant semper: Magnificétur Dóminus qui díligunt salutáre tuum.

Ego vero egénus, et pauper sum: * Deus, ádjuva me.

Adjútor meus, et liberátor meus es tu: * Dómine ne moréris.

Gloria Patri.

V. Post partum Virgo inviolàta permansísti.

R. Dei Génitrix, intercéde pro nobis.

V. Ora pro nobis, beáte Pater Domínice.

R. Ut digni efficiámur promissiónibus Christi.

V. Sapiéntiam Sanctórum narrent pópuli.

R. Et laudem eórum núntiet Ecclésia.

V. Memor esto congregatiónis tuæ.

R. Quam possedísti ab inítio.

V. Salvos fac servos tuos et ancíllas tuas.

R. Deus meus, sperántes in te.

V. Esto nobis, Dómine, turris fortitúdinis.

R. A fácie inimíci.

V. Fiat pax in virtúte tua.

R. Et abundántia in túrribus tuis.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus

PROTEGE, Dómine, fámulos tuos subsídiis pacis, et beátæ Mariæ semper Vírginis patrocíniis confidéntes, a cunctis hóstibus redde secúros.

CONCEDE, quǽsumus, omnípotens Deus: ut qui peccatórum nostrórum póndere prémimur, beáti Domínici Confessóris tui, Patris nostri, patrocínio sublevémur.

CONCEDE, quǽsumus, omnípotens Deus: ut ad meliórem vitam Sanctórum Ordinis nostri exémpla nos próvocent, quátenus, quorum memóriam ágimus, étiam actus imitémur.

INEFFABILEM nobis, Dómine, misericórdiam tuam cleménter osténde: ut simul nos et a peccátis ómnibus éxuas, et a pœnis, quas pro his merémur, erípias.

PRAETENDE, Dómine, fámulis et famulábus tuis déxteram cæléstis auxílii: ut te toto corde perquírant, et quæ digne póstulant, assequántur.

ECCLESIAE tuæ, quǽsumus, Dómine, preces placátus admítte: ut, destrúctis adversitátibus et erróribus univérsis, secúra tibi sérviat libertáte.

DEUS, a quo sancta desidéria, recta consília, et justa sunt ópera, da servis tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandátis tuis dédita, et hóstium subláta formídine, témpora sint tua protectióne tranquílla. Per Christum Dóminum nostrum.

R. Amen.

Prayer to St. Dominic by Blessed Jordan of Saxony

1. — SUNDAY

O BLESSED Father, St. Dominic, most holy priest and glorious confessor of God; noble preacher of His word: to thee do I cry. O thou virginal soul, chosen by the Lord, pleasing unto Him, and beloved above all others in thy day; glorious alike for thy life, thy teaching and thy miracles: to thee do I pray.

I rejoice to know that I have thee for my gracious advocate with the Lord our God. To thee, whom I venerate with special devotion among all the saints and elect of God, to thee do I cry from out this vale of tears. O loving Father, help, I beseech thee, my sinful soul, not only lacking grace and virtue, but stained with many vices and sins.

V. Pray for us, holy Father St. Dominic.

R. That we may be made worthy of the promises of Christ.

Let us pray

O GOD, who hast deigned to enlighten Thy Church by the merits and teaching of blessed Dominic, Thy Confessor and our Father: grant that, through his intercession, we may be provided against all temporal necessities, and ever increase in spiritual good. Through our Lord Jesus Christ, Thy Son, Who livest and reignest world without end.

R. Amen.

2. — MONDAY

HOLY DOMINIC, man of God, may thy soul, so happy among the blessed, help my soul so poor and needy. Not only for thy own sake, but for the good of others also, did the grace of God enrich thy soul with abundant blessings. God meant not only to raise thee to the rest and peace of heaven and the glory of the saints, but likewise to draw innumer-

able souls to the same blessed state by the example of thy wonderful life. God encouraged numberless souls by thy loving advice. He has instructed them by thy sweet teaching; He has excited them to virtue by thy fervent preaching. Assist me therefore, O blessed Dominic, and bow down the ear of thy loving kindness to the voice of my supplication.

V., *R.*, and *Prayer* as on page 502.

3. — TUESDAY

BEHOLD O holy Father Dominic, my soul, poor and needy, flieth to thee for refuge. With all lowliness of mind I cast myself down before thee. I desire to approach thee as one sick; yea, and sick unto death. Most earnestly do I beseech and implore thee by thy merits and loving intercession to heal and quicken my soul. Fill it with the abundance of thy blessing.

V., *R.*, and *Prayer* as on page 502.

4. — WEDNESDAY

I KNOW in very truth and have the fullest certainty that thou, holy Father Dominic, art able to help my soul. I trust that in thy great charity thou dost desire to succor me. I hope that in His infinite mercy our Saviour will accomplish all that thou shalt ask. This my hope is firm, because of the greatness of that familiar love which even here below

thou didst bear to our Lord Jesus Christ, the beloved of thy heart, "chosen out of thousands." He will refuse thee nothing. Whatsoever thou shalt ask thou wilt surely obtain, for though He is thy Lord, yet is He likewise thy Friend. One so dearly beloved will deny nothing to him whom He so much loveth. He will give all things to thee, who lovingly left all things for His sake, and gave up thyself and all thou didst possess for the love of Him.

V., *R.*, and *Prayer* as on page 502.

5. — THURSDAY

O HOLY Father Dominic, we praise thee and venerate thee, because thou didst consecrate thyself to Jesus Christ. In the first flower of thine age thou didst dedicate thy virgin soul to the comely Spouse of virgins. In thy baptismal innocence, shining with the grace of the Holy Ghost, thou didst devote thy soul in fervent love to the King of kings. From early youth thou didst stand arrayed with the full armour of holy discipline. In the very morning of life thou "didst dispose thy heart to ascend by steps" unto God; thou didst "go from strength to strength," always advancing from good to better. Thy body thou didst offer "a living sacrifice, holy and pleasing, unto God." Taught by divine wisdom, thou didst consecrate thyself entirely to Him. Having once started on the way of

holiness, never didst thou look back, but giving up all for Christ, who for us was stript of all, thou didst follow Him faithfully, choosing to have thy treasure in heaven rather than on earth.

V., *R.*, and *Prayer* as on page 502.

6. — FRIDAY

O HOLY Father Dominic, steadfastly didst thou deny thyself. Manfully didst thou carry thy cross. Valiantly didst thou plant thy feet in the footprints of Him who is in very truth our Saviour and our Guide. All on fire with the flame of charity, burning strongly in thy fervent soul, thou didst devote thy whole self to God by the vow of poverty. Thou didst thyself embrace it, and by the counsel of the Holy Ghost didst institute the Order of Friars Preachers to carry out the strictest form of evangelical poverty. By the shining light of thy merits and example thou didst enlighten the whole Church. When God called thee from the prison of the flesh to the court of heaven thy soul went up into glory, and in shining raiment thou dost stand near to God as our advocate. Come then, I pray thee, help me, and not only myself, but all who are dear to me. Help likewise the clergy, the people, and the women consecrated to God. I ask with confidence, for thou didst always zealously desire the salvation of all mankind. Thou, after the

blessed Queen of virgins, art beyond all other saints my hope, my comfort and my refuge. Bow down then in thy mercy to help me, for to thee do I fly, to thee do I come and prostrate myself at thy feet.

V., *R.*, and *Prayer* as on page 502.

7. — SATURDAY

O HOLY Father, I call upon thee as my patron. Earnestly I pray to thee, devoutly do I commend myself unto thee. Receive me graciously, I beseech thee. Keep me, protect me, help me, that through thy care I may be made worthy to obtain the grace of God that I desire, to receive mercy, and all remedies necessary for the health of my soul in this world and the next. Obtain this for me, O my master. Do this for me, O blessed Dominic, our father and leader. Assist me, I pray thee, and all who call upon thy name. Be thou unto us a Dominic, that is, a man of the Lord. Be a careful keeper of the Lord's flock. Keep and rule us who have been committed to thy care. Correct our lives, and reconcile us to God. After this exile is ended, present us joyfully to the beloved and exalted Son of God, our Lord and Saviour, Jesus Christ, Who, with the glorious Virgin Mary and all the court of heaven, dwelleth in honour, praise, glory, ineffable joy and everlasting happiness, world without end. Amen.

V., *R.*, and *Prayer* as on page 502.

Prayers for the Dying

LITANY

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on her (or him).
God the Son, Redeemer of the world,*
God the Holy Ghost,
Holy Trinity, one God,
Holy Mary, pray for her (or him).
Holy Mother of God,†
Holy Virgin of virgins,
Saint Michael,
Saint Gabriel,
Saint Raphael,
All ye holy angels and archangels,
All ye holy orders of blessed spirits,
Saint John Baptist,
Saint Joseph,
All ye holy patriarchs and prophets,
Saint Peter,
Saint Paul,
Saint Andrew,
Saint James,
Saint John,
Saint Thomas,
Saint James,

* Have mercy on her (or him).
† Pray for her (or him).

Saint Philip,*
Saint Bartholomew,
Saint Matthew,
Saint Simon,
Saint Thaddeus,
Saint Mathias,
Saint Barnabas,
Saint Mark,
Saint Luke,
All ye holy disciples of the Lord,
All ye holy Innocents,
Saint Stephen,
Saint Clement,
Saint Cornelius,
Saint Cyprian,
Saint Lawrence,
Saint Vincent,
Saint Dionysius with thy companions,
Saint Maurice with thy companions,
Saint Januarius with thy companions,
Saints Fabian and Sebastian,
Saints Cosmas and Damian,
Saint Thomas,
Saint Peter,
Saint John,
All ye holy martyrs,
Saint Sylvester,
Saint Gregory,
Saint Pius,
Saint Ambrose,
Saint Augustine,

* Pray for her (or him).

Saint Jerome,*
Saint Hilary,
Saint Martin,
Saint Nicholas,
Saint Antoninus,
Saint Albert,
Holy Father Saint Dominic,
Holy Father Saint Dominic,
Saint Thomas,
Saint Vincent,
Saint Hyacinth,
Saint Raymund,
Saint Louis,
Saint Anthony,
Saint Benedict,
Saint Bernard,
Saint Francis,
All ye holy confessors,
Saint Ann,
Saint Mary Magdalen,
Saint Martha,
Saint Felicitas,
Saint Perpetua,
Saint Agatha,
Saint Lucy,
Saint Agnes,
Saint Cecilia,
Saint Catherine,
Saint Margaret,
Saint Ursula with thy companions,
Saint Catherine,

* Pray for her (or him).

Saint Rose,*
Saint Agnes,
Saint Catherine,
All ye holy virgins and widows,
All ye saints,
Be merciful, O Lord, deliver her (or him).
From eternal damnation,†
From sudden and unprovided death,
From dangers which threaten her (or him) because of her (or his) sins,
From the molestation of demons,
Through the mystery of Thy holy incarnation,
Through Thy passion and cross,
Through Thy glorious resurrection,
Through Thine admirable ascension,
Through the grace of the Holy Spirit, the comforter,
In the day of judgment,
We sinners, beseech Thee hear us.
That Thou mayest withhold from her (or him) the chastisements of Thine indignation, we beseech Thee, hear us.
That Thou mayest deliver her (or his) spirit from the place of anguish,‡
That Thou mayest provide her (or him) with eternal joy in the land of the living,
That Thou mayest deign to answer us,
Son of God,

* Pray for her (or him).
† O Lord, deliver her (or him).
‡ We beseech Thee, hear us.

Lamb of God, who takest away the sins of the world, spare her (or him), O Lord.

Lamb of God, who takest away the sins of the world, deliver her (or him), O Lord.

Lamb of God, who takest away the sins of the world, have mercy on her (or him), O Lord.

All present say:

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father *(secretly)*.

V. And lead us not into temptation.
R. But deliver us from evil.
V. Save Thy handmaid (or servant).
R. Hoping in Thee, O God.
V. Send her (or him) help from the holy place, O Lord.
R. And look upon her (or him) from Sion.
V. May the enemy avail nothing against her (or him).
R. And the son of iniquity not approach to injure her (or him).
V. Be unto her (or him), O Lord, a tower of strength.
R. From the face of the enemy.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

(If a priest is leading)

V. The Lord be with you.
R. And with thy spirit.

Let us pray

O ALMIGHTY and eternal God, Saviour of souls, who chastisest those whom Thou lovest, and kindly movest to repentance those whom Thou receivest: we invoke Thee mercifully to grant Thy grace to Thy handmaid (or servant), who is now suffering a weakening of her (or his) bodily members, that in the hour of her (or his) departure from the body, her (or his) soul may deserve to be presented without stain of deadly sin by the hands of Thy holy angels to Thee, its giver. Through Christ our Lord. *R.* Amen.

V. Receive Thy handmaid (or servant), O Lord, into that place where she (or he) may hope for salvation from Thy mercy.

R. Amen.

V. Deliver, O Lord, the soul of Thy handmaid (or servant) from all dangers of hell and from all pain and tribulation.

R. Amen.

V. Deliver, O Lord, the soul of Thy handmaid (or servant), as Thou didst deliver Enoch and Elias from the common death of the world. *R.* Amen.

V. Deliver, O Lord, the soul of Thy handmaid (or servant), as Thou didst deliver Noe from the flood. *R.* Amen.

V. Deliver, O Lord, the soul of Thy handmaid (or servant), as Thou didst deliver

Abraham from the midst of the Chaldeans.

R. Amen.

V. Deliver, O Lord, the soul of Thy handmaid (or servant), as Thou didst deliver Job from all his afflictions.

R. Amen.

V. Deliver, O Lord, the soul of Thy handmaid (or servant), as Thou didst deliver Isaac from being sacrificed by his father.

R. Amen.

V. Deliver, O Lord, the soul of Thy handmaid (or servant), as Thou didst deliver Lot from Sodom, and the flames of fire.

R. Amen.

V. Deliver, O Lord, the soul of Thy handmaid (or servant), as Thou didst deliver Moses from the hands of Pharao, King of Egypt. *R.* Amen.

V. Deliver, O Lord, the soul of Thy handmaid (or servant), as Thou didst deliver Daniel from the lions' den.

R. Amen.

V. Deliver, O Lord, the soul of Thy handmaid (or servant), as Thou didst deliver the three children from the fiery furnace, and from the hands of the merciless king.

R. Amen.

V. Deliver, O Lord, the soul of Thy handmaid (or servant), as Thou didst deliver David from the hands of Saul and Goliath.

R. Amen.

V. Deliver, O Lord, the soul of Thy hand-

maid (or servant), as Thou didst deliver Susanna from her false accusers. *R.* Amen.

V. Deliver, O Lord, the soul of Thy handmaid (or servant), as Thou didst deliver Peter and Paul out of prison.

R. Amen.

V. And as Thou didst deliver that blessed virgin and martyr, St. Thecla, from most cruel torments, vouchsafe to deliver the soul of this Thy handmaid (or servant), and bring it to the participation of Thy heavenly joys.

R. Amen.

Let us pray

WE COMMEND to Thee, O Lord, the soul of this Thy handmaid (or servant), and beseech Thee, O Jesus Christ, Redeemer of the world, that as in Thy mercy to her (or him) Thou becamest man, so now Thou wouldst vouchsafe to admit her (or him) into the number of the blessed. Remember, O Lord, that she (or he) is Thy creature, not made by strange gods, but by Thee, the only true and living God, for there is no other God but Thee, none that can work Thy wonders. Let her (or his) soul find comfort in Thy sight, and remember not her (or his) former sins, nor any of those excesses into which she (or he) has fallen, through the violence of passion and corruption. For although she (or he) sinned, yet she (he) has retained a true faith in Thee, Father, Son, and Holy Ghost:

she (he) has had a zeal for Thy honor, and faithfully adored her (his) God, and the Creator of all things.

Remember not, O Lord, the sins of ignorance of her (his) youth, but, according to Thy great mercy, be mindful of her (him) in Thy eternal glory. Let the heavens be opened to her (him), and the angels rejoice with her (him). May St. Michael, the archangel, the chief of the heavenly host, conduct her (him). May blessed Peter, the apostle, to whom were given the keys of the kingdom of heaven, receive her (him). May holy Paul, the apostle and chosen vessel of election, assist her (him). May St. John, the beloved disciple, to whom were revealed the secrets of heaven, intercede for her (him). May all the chosen servants and martyrs of God, who in this world have suffered torments for the sake of Christ, intercede for her (him), that, being delivered from this body of corruption, she (he) may be admitted into the kingdom of heaven, through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

PRAYERS AFTER THE SOUL HAS DEPARTED

COME to her (his) assistance, all you saints of God; meet her (him), all you angels of God; receive her (his) soul, and present it now before its Lord. May Jesus Christ re-

ceive thee, and the angels conduct thee to thy place of rest; may they receive thy soul, and present it now before its Lord.

V. Eternal rest grant her (him), O Lord.

R. And let perpetual light shine upon her (him).

May the angels present her (him) now before the Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Eternal rest grant her (him), O Lord.

R. And let perpetual light shine upon her (him).

V. May she (he) rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray

ABSOLVE, we beseech Thee, O Lord, the soul of Thy handmaid (or servant) that being dead to this world, she (he) may live to Thee; and whatever sins she (he) has committed through human frailty, we beseech Thee in Thy goodness mercifully to pardon. Through Christ our Lord. Amen.

J. P